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FROM LATIN AUTHORS

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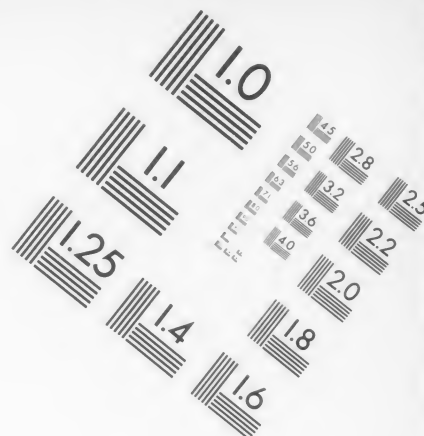
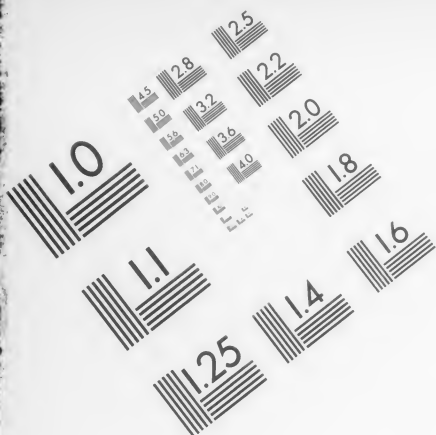


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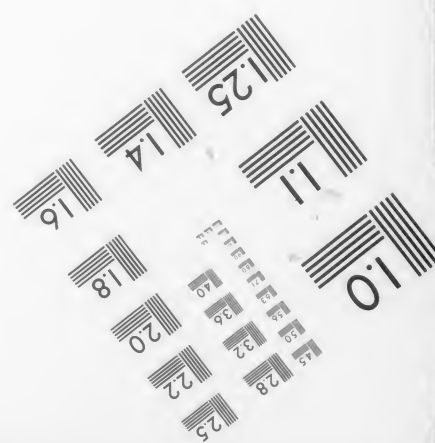
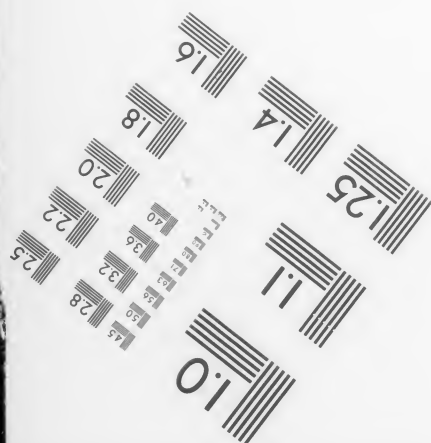
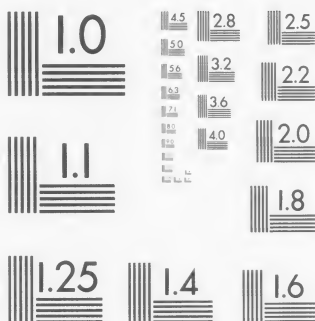
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BEAUTIFUL THOUGHTS

FROM

LATIN AUTHORS

WITH

ENGLISH TRANSLATIONS AND A LATIN INDEX

ALSO

AN ENGLISH INDEX OF SUBJECTS

ANALYTICALLY ARRANGED.

BY

CRAUFURD TAIT RAMAGE, LL.D.

"Classical quotation is the parole of literary men all over the world."
DR JOHNSON.

Liverpool

EDWARD HOWELL

1864

EDINBURGH :
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PAUL'S WORK.

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R14

TO

MORRIS CHARLES JONES, Esq.

OF GUNGROG

AS A MARK OF ESTEEM AND AFFECTION

PREFACE.

FEW of the ways that conduct to virtue are more full of pleasantness and peace than that which leads us to warm our hearts by putting them in close contact with noble natures. "I am not the rose," says the Eastern apologue; "but I live with the rose, and so I have become sweet." It was a strong conviction of the truth of this apophthegm that induced the Editor to spend many of the leisure hours of a busy life in bringing together the beautiful thoughts of ancient writers; and he now presents them to the public in the hope that many, who have little time to devote to the study of the classics, will be glad to renew their acquaintance with the finer emanations of the Roman masters. Some passages worthy of selection doubtless may be found to be excluded, and others admitted which may appear to be of inferior merit. In such a compilation, however, allowance must be made for differences of taste; and the Editor ventures to express a hope that, on the whole, the work will be found useful both to the scholar and to the general reader. He would also suggest that, as the heads of our public schools pursue the very pro-

per course of causing their pupils to commit to memory passages from ancient authors, and are obliged to do so without much selection, the present work may be found useful for that purpose. The minds of the young would have presented to them those scattered sparks of truth and of knowledge, which might hereafter in many cases kindle into a bright flame; and, while improving their memory by exercise, they may be laying up a store of thoughts capable of being turned in future years to good account. From the various authors whose sentiments are embodied in this work, the Editor has selected a large mass of sentential lore on every subject which has occupied the mind of man. Here will be found original seeds, from which may still spring a rich harvest of new thoughts, that may be further cultivated, beautified, and enlarged. Here the reader will find illustrations of Divine wisdom, of the feelings of benevolence, of political and personal prudence, and of many of those questions which still continue to be subjects of contention among mankind.

The Editor is not acquainted with any works on a similar plan. The Dictionaries of Latin Quotations, of which several have been published, consist merely of Latin phrases in alphabetical order, with no precise reference to the original authors; in absence of which the scholar, desirous of discovering whence any particular quotation may have been taken, in order to verify its accuracy or to examine the context, would frequently have to sacrifice hours in tedious and sometimes vain

research. Besides, such Dictionaries are encumbered with Law phrases and Dog Latin.

The characteristics of the present work may be shortly stated as the following:—

1. It quotes only from certain specified well-known classical authors.
2. Each passage quoted has a distinct reference to the work of the author, the book, ode, play, and, where it was practicable, the line, so that the passage may be found immediately and without difficulty. It is conceived that this will supply a great desideratum in works of a similar class that have been hitherto published.
3. To each passage, with few exceptions, there is appended an English translation by some well-known author; and when a poet is quoted, there is a poetical translation. The heading to each passage briefly indicates the subject.
4. There is a copious Latin Index; and the Editor has attempted to surmount a difficulty which occurs in searching for a passage, the first word of which may not be known, but merely the general idea. The first words of each quotation are given in alphabetical order, but the same passage is also given under what he considers to be the key-word.
5. The Editor has laboured to give a complete and elaborate English Index, and this, he hopes, will be found to be a popular feature of the work.

While it gives the subject of each passage, it indicates at the same time with great precision the leading idea and drift of each quotation. This, it is conceived, will render the work most valuable, particularly to persons not acquainted with the original of the classics, but "with just enough of learning to misquote." Thus, if such a person, writing upon a particular subject, wanted a classical illustration, a mere Dictionary of Latin Quotations, following the initial letter of the Latin passage, would be of no use, as he might read through most of the volume before lighting upon a quotation to suit his purpose. But the English Index of this work will exactly meet his case, as by means of it he will find, with the greatest ease, a quotation almost on every subject; and not only so, but many ideas that may suit the subject which he is illustrating.

It will also be of great assistance, although in a less degree, to a man who has enjoyed a classical education, but who, in the hurry and bustle of life, has not had time or inclination to keep up his acquaintance with the classics, which were the delight and companions of his youth. It will recall to his recollection the scenes of bygone days; and, as he saunters through this garden of choicest flowers, he can scarcely fail to gather a bouquet of those "thoughts that breathe and words that burn."

To the Editor the compilation of the work has been a labour of love. He has revelled in the beauties of each author, whilst he was culling from each those gems of thought which warm the heart and illumine the understanding. He feels, indeed, that he has only in part done his delightful task; and, if opportunity offer, and his labours be appreciated, he would gladly return to it, and endeavour to illustrate each subject by parallel passages from Greek authors, which he has already collected, and would add from Italian, French, and Spanish, as well as from English classical authors.

CRAUFURD TAIT RAMAGE.

WALLACE HALL, 1st Jan. 1864.

INDEX OF AUTHORS.

AUTHOR.	EDITOR.	TRANSLATOR.	PAGES
Ausonius,	Delphin,	Editor	1—2
Cæsar,	Ernesti,		3 4
Catullus,		Anonymous	4—5
Cicero, Orations, .	Ernesti,	Editor	5—74
„ Cato Major, „	„	Benjamin Franklin	
„ Epistles, „	„	Melmoth	
Claudianus,	Delphin,	Editor	75—76
Horatius,		Francis	77—156
Juvenalis,	Ruperti,	Gifford	157—186
Livius,	Drakenborch,	Baker	186—204
Lucanus,		Rowe	204—215
Lucretius,		Creech	215—227
Martialis,		Fletcher	227—233
Nepos,		Editor	234—235
Ovidius,		Dryden	236—274
Persius,	Ruperti,	Gifford	275—282
Phædrus,		Smart	282—286
Plautus,	Janson,	Thornton	286—316
Plinius Major,		Editor	316
Plinius Minor,	Tauchnitz,	Melmoth	316—330
Propertius,		Editor	330—332
Quintilianus,	Rollin,	Guthrie	332—336
Sallustius,		Editor	337—344
Seneca,		Various Authors	344—374
Silius Italicus,		Ross	374—378
Stattus,		Lewis	378—382
Tacitus,	Oberlin,	Murphy	382—399
Terentius,	Delphin,	Colman	399—418
Tibullus,		Dart	418—423
Virgilius,		Dryden	424—470
Proverbial Sayings of Publius Syrus and others,			471—481

BEAUTIFUL THOUGHTS

FROM

LATIN AUTHORS

NUMBER OF ENEMIES INCREASED.

312, 4.

Multis terribilis, caveto multos.

If you are the cause of fear to many, then be on your guard against many.

PRESERVE EQUANIMITY.

312, 5.

Si fortuna juvat, caveto tolli;

Si fortuna tonat, caveto mergi.

If fortune is favourable, be not elated;

If fortune thunders, be not cast down.

FEAR CONSCIENCE.

315, 1.

Turpe quid ausurus, te sine teste time.

If you are about to commit any base deed, fear yourself if you have no witness.

TO FEAR WHAT YOU CANNOT OVERCOME.

315, 4.

Crux est si metuas, quod vincere metuas.

It is annoying to fear what you cannot overcome.

LARGE DOWRY CAUSE OF MISCHIEF.

342, 1.

Sæpe in conjugis fit noxia, cum nimia sit dos.

When the dowry is too large, it is often the cause of much mischief.

BEGUN HALF DONE.

342, 5.

Incipe quicquid agas: pro toto est prima operis pars.

Set about whatever you intend to do: the beginning is half the battle.

CÆSAR

PUNISHMENT OF WICKEDNESS.

B. G. i. 14.

Consuêsse deos immortales, quo gravius homines ex commutatione rerum doleant, quos pro scelere eorum ulcisci velint, his secundiore interdum res, et diuturniorem impunitatem concedere.

The gods are accustomed sometimes to grant greater prosperity and a longer period of impunity to those whom they wish to punish for their crimes, in order that they may feel the heavier affliction from a change of circumstances.

RIGHTS OF WAR.

B. G. i. 36.

Jus esse belli, ut qui vicissent, iis quos vicissent, quemadmodum vellent, imperarent.

It is the right of war for conquerors to treat those whom they have conquered according to their pleasure.

WINE.

B. G. ii. 15.

Nihil pati vini, reliquarumque rerum ad luxuriam pertinentium, inferri, quod his rebus relanguescere animos et remitti virtutem existimarent.

They allowed no wine or other luxuries to be used, because they believed they had a tendency to enervate the mind and make men less brave in battle.

GAULS.

B. G. iii. 8.

Sunt Gallorum subita et repentina consilia.

The resolutions of the Gauls are very hasty and sudden.

GAULS.

B. G. iii. 10.

Omnes fere Gallos novis rebus studere et ad bellum mobiliter celeriterque excitari, omnes autem homines naturâ libertati studere et conditionem servitutis odisse.

All the Gauls are fond of change, and are easily excited to war, while they are at the same time attached to liberty and hate slavery.

BELIEF.

B. G. iii. 18.

Quod fere libenter homines id, quod volunt, credunt.
Men willingly believe what they wish.

IMITATIVE CHARACTER OF THE GAULS.

B. G. vii. 22.

Est summæ genus solertiæ atque ad omnia imitanda
atque efficienda, quæ ab quoque tradantur, aptissimum.
They are a race of consummate ingenuity, and possess wonderful
powers to imitate whatever they see done by others.

FEAR.

B. G. vii. 26.

In summo periculo timor misericordiam non recipit.
Fear turns a deaf ear to every feeling of pity.

TRIVIAL CAUSES IN WAR.

B. C. i. 21.

In bello parvis momentis magni casus intercedunt.
In war important events are produced by trivial causes.

CATULLUS

THE GRAVE.

iii. 11.

Qui nunc it per iter tenebricosum,
Illuc, unde negant redire quemquam.
Poor bird, who now that darksome bourne
Hast pass'd, whence none can e'er return.

SILLY LAUGHTER.

xxxix. 16.

Risu inepto res ineptior nulla est.
A silly laugh's the silliest thing I know.

THERE IS A TIDE IN THE AFFAIRS OF MEN.

lxii. 30.

Quid datur a divis felici optatius horâ?

What can be given by the gods more desirable than a favourable
opportunity?

CONFOUNDING OF RIGHT AND WRONG.

lxiv. 406.

Omnia fanda, nefanda, malo permista furore,
Justificam nobis mentem avertere deorum.
Quare nec tales dignantur visere cœtus,
Nec se contingi patiuntur lumine claro.

When vice as virtue was esteem'd by men,
Then deities no longer graced this scene;
From earth's vile throng to their own heavens withdrew,
And never more appear'd to mortal men.

FICKLENESS OF WOMAN.

lxx. 3.

Mulier cupido quod dicit amanti,
In vento et rapidâ scribere oportet aquâ.

But what, alas! are woman's vows?
Fit to be written but on air,
Or on the stream that swiftly flows.

DIFFICULT TO RELINQUISH A CONFIRMED PASSION.

lxxvi. 13.

Difficile est longum subito deponere amorem.

At once to quench an ancient flame, I own,
Is truly hard; but still no efforts spare.

CICERO

ARTS.

Arch. 1.

Omnes artes, quæ ad humanitatem pertinent, habent
quoddam commune vinculum, et quasi cognatione quâdam
inter se continentur.

All those arts, which may be used to humanise the race of man, have a certain common bond of union, and are related in affinity to one another.

LITERATURE.

Arch. 6.

An tu existimas aut suppetere nobis posse, quod quotidie dicamus in tantâ varietate rerum, nisi animos nostros doctrinâ excolamus, aut ferre animos tantam posse contentionem, nisi eos doctrinâ eâdem relaxemus?

Is it possible that you could suppose, that I should be able to find materials for my daily speeches in the midst of such a variety of affairs, unless I improved my mind by literary studies? or that I could bear up against such labours, if I did not relieve it occasionally by devoting myself to the acquisition of knowledge?

PRAISE.

Arch. 6.

Nam, nisi multorum præceptis, multisque litteris mihi ab adolescentiâ suasissem, nihil esse in vitâ magnopere expetendum, nisi laudem atque honestatem, in eâ autem persequendâ omnes cruciatus corporis, omnia pericula mortis atque exsilii, parvi esse ducenda: numquam me pro salute vestrâ in tot ac tantas dimicationes, atque in hos profligatorum hominum quotidianos impetus objecissem.

For, if I had not been thoroughly persuaded from my youth upwards by the precepts of many philosophers, and by my own literary investigations, that there is nothing in this life really worthy of being desired except glory and honour, and that, in the pursuit of these, even bodily torture, death, and banishment, are of little account, never would I have rushed in your defence to so many and such severe struggles, nor exposed myself to the daily attacks of these abandoned citizens.

NATURAL DISPOSITION.

Arch. 7.

Etiam illud adjungo, sæpius ad laudem atque virtutem naturam sine doctrinâ, quam sine naturâ valuisse doctrinam.

I add this also, that nature without education has oftener tended to glory and virtue, than education without nature.

LITERATURE.

Arch. 7.

Nam ceteræ neque temporum sunt, neque ætatum omnium, neque locorum: hæc studia adolescentiam agunt

senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.

But other employments do not harmonise with all times, ages, or places: literary studies are suitable for the young, are the delight of the aged, the ornament of prosperity, the comfort and refuge of adversity, our amusement at home, are no impediment to us abroad, employ our thoughts on our beds, attend us on our journeys, and do not leave us in the country.

A POET.

Arch. 8.

Atqui sic a summis hominibus eruditissimisque accepi-mus, ceterarum rerum studia, et doctrinâ, et præceptis, et arte constare; poetam naturâ ipsâ valere, et mentis viribus excitari, et quasi divino quodam spiritu inflari. Quare suo jure noster ille Ennius sanctos appellat poetâs, quod quasi deorum aliquo dono atque munere commendati nobis esse videantur. Sit igitur, judices, sanctum apud vos, humanissimos homines, hoc poetæ nomen, quod nulla umquam barbaria violavit. Saxa et solitudines voci respondent; bestię sæpe immanes cantu flectuntur atque consistunt: nos instituti rebus optimis non poetarum voce moveamur?

I have always learned from the noblest and wisest of men, that a knowledge of other things is acquired by learning, rules, and art, but that a poet derives his power from nature herself,—that the qualities of his mind are given to him by Divine inspiration. Wherefore rightly does Ennius regard poets as holy, because they seem to be delivered over to us as a beneficent gift by the gods. Let then, judges, this name of poet, which even the very savages respect, be sacred in your eyes, men as you are of the noblest humanity. Rocks and deserts re-echo to their voice; even the wildest animals turn and listen to the music of their words; and shall we, who have been brought up to the noblest pursuits, not yield to the voice of poets?

ACHILLES.

Arch. 10.

Quam multos scriptores rerum suarum magnus ille Alexander secum habuisse dicitur? Atque is tamen, quum in Sigeo ad Achillis tumulum adstitisset. "O fortunate, inquit, adolescens, qui tuæ virtutis Homerum præconem inveneris." Et vere: nam, nisi Ilias illa exsti-

tisset, idem tumulus, qui corpus ejus contexerat, nomen etiam obruisset.

How many historians is Alexander the Great said to have had with him to hand down to memory his exploits? And yet, as he stood on the promontory of Sigeum by the tomb of Achilles, he exclaimed: "O happy youth, who found a Homer to herald your praise!" And truly did he say so; for if the Iliad had never existed, the same tomb which covered his body would have concealed his fame for ever.

PRAISE.

Arch. 11.

Trahimur omnes laudis studio, et optimus quisque maxime gloriâ ducitur.

We are all excited by the love of praise, and it is the noblest spirits that feel it most.

VIRTUE.

Arch. 11.

Nullam enim virtus aliam mercedem laborum periculorumque desiderat, præter hanc laudis et gloriæ, quâ quidem detractâ, iudices, quid est, quod in hoc tam exiguo vitæ curriculo, et tam brevi, tantis nos in laboribus exerceamus? Certe, si nihil animus præsentiret in posterum, et si, quibus regionibus vitæ spatium circumscriptum est, eisdem omnes cogitationes terminaret suas, nec tantis se laboribus frangeret, neque tot curis vigilisque angeretur, neque toties de vitâ ipsâ dimicaret. Nunc insidet quædam in optimo quoque virtus, quæ noctes et dies animum gloriæ stimulis concitat, atque admonet, non cum vitæ tempore esse dimittendam commemorationem nominis nostri, sed cum omni posteritate æquandam.

For virtue wants no other reward for all the labours and dangers she undergoes, except what she derives from praise and glory: if this be denied to her, O judges, what reason is there why we should devote ourselves to such laborious pursuits, when our life is so brief, and its course in so small a compass. Assuredly, if our minds could foresee nothing of the future, and if all our thoughts were to be terminated with our life, there would be no reason why we should weary ourselves out with labours, submit to all the annoyances of cares and anxiety, and fight so often even for our very lives. In the noblest there resides a certain virtuous principle, which day and night stimulates a man to glorious deeds, and warns him that the recollection of our names is not to be terminated by time, but must be made boundless as eternity.

THE POPULACE.

Q. Rosc. Com. 10.

Vulgus ex veritate pauca, ex opinione multa æstimat. The common rabble estimate few things according to their real value, most things according to the prejudices of their minds.

GUILTY CONSCIENCE.

Sext. Rosc. 24.

Sua quemque fraus, et suus terror maxime vexat: suum quemque scelus agitat, amentiaque afficit: suæ malæ cogitationes conscientiaque animi terrent, hæ sunt impiis assiduæ domesticæque Furæ; quæ dies noctesque parentum pœnas a consceleratissimis filiis repetant.

It is the terror that arises from his own dishonest and evil life that chiefly torments a man: his wickedness and folly rack him; the consciousness of bad thoughts and worse deeds terrify him: these are the domestic Furies that wait on him; which day and night call for punishment on wicked children for their behaviour to their parents.

AN ADVANTAGE TO WHOM?

Sext. Rosc. 30.

L. Cassius ille, quem populus Romanus verissimum et sapientissimum judicem putabat, identidem in causis quærere solebat, cui bono fuisset.

L. Cassius, whom the Roman people used to regard as the best and wisest of judges, inquired ever and anon at a trial:—"For whose advantage the deed was committed."

DIFFERENCES OF POWERS.

Sext. Rosc. 38.

Non enim possumus omnia per nos agere: alius in aliâ est re magis utilis.

For we cannot do everything by ourselves; different men have different abilities.

FRIENDSHIP.

Cn. Planc. 2.

Neque est ullum certius amicitia vinculum, quam consensus et societas consiliorum et voluntatum.

Nor is there any more certain tie of friendship than when men are joined and bound together in their plans and desires.

THE POPULACE.

Cn. Planc. 4.

Non est enim consilium in vulgo, non ratio, non discrimen, non diligentia; semperque sapientes ea, quæ populus fecisset, ferenda, non semper laudanda duxerunt.

There is no sagacity, no penetration, no powers of discrimination, no perseverance in the common people: the wise have always regarded their acts rather as to be endured than to be praised.

BALLOT.

Cn. Planc. 6.

Etenim si populo grata est tabella, quæ frontes aperit hominum, mentes tegit: datque eam libertatem, ut, quod velint, faciant: promittant autem, quod rogentur: cur tu in iudicio exprimis, quod non fit in campo?

For if the voting tablet is pleasing to the people, which holds up to view the countenance, while it conceals the intentions, and gives a man liberty to do what he wishes, but to promise what is asked of him; why do you wish that to be used in a court of justice which is not done at the comitia?

FILIAL AFFECTION.

Cn. Planc. 12.

Pietas fundamentum est omnium virtutum.

The dutifulness of children is the foundation of all the virtues.

SLANDER.

Cn. Planc. 23.

Nihil est autem tam volucre, quam maledictum; nihil facilius emittitur; nihil citius excipitur, nihil latius dissipatur.

There is nothing which moves so rapidly as calumny, nothing which is more easy to be given forth; nothing is received more quickly, nothing scattered abroad more widely.

A CANDIDATE.

Cn. Planc. 25.

Virtus, probitas, integritas in candidato, non linguæ volubilitas, non ars, non scientia requiri solet.

Virtue, honesty, uprightness are the qualities that are required in a candidate, not volubility of language, nor knowledge of arts and sciences.

RULES FOR LIFE.

Cn. Planc. 27.

Clarorum virorum atque magnorum, non minus otii quam negotii, rationem exstare oportere.

The illustrious and noble ought to place before them certain rules and regulations, not less for their hours of leisure and relaxation than for those of business.

CHANGE OF OPINIONS ALLOWABLE.

Cn. Planc. 39.

Ego vero hæc didici, hæc vidi, hæc scripta legi; hæc de sapientissimis et clarissimis viris et in hac republica et in aliis civitatibus monumenta, nobis literæ prodiderunt: non semper easdem sententias ab iisdem, sed, quas cumque republicæ status, inclinatio temporum, ratio concordiæ postularet esse defendendas.

I have learnt, seen, and read, that the following are the proper principles for the guidance of man:—Ancient records and the annals of literature, both of this state and of others, have handed it down to us as the words of the wise and noble, that the same opinions and sentiments are not invariably to be supported by the same individuals, but that they ought to adopt those which may be required by the circumstances of the times, the position in which the state is placed, and according as the peace and agreement of parties may require.

VIRTUE.

P. Sext. 28.

Virtus, quæ lucet in tenebris et pulsa loco manet tamen atque hæret in patriâ splendetque per se semper, neque alienis unquam sordibus obsolescit.

Virtue, which has a reflection even in darkness, and though driven from its position, yet remains and clings to country, shines at all times of itself, and is never defaced by the disgrace of others.

HATRED.

P. Sext. 48.

Oderint dum metuant.

Let them hate, provided they fear.

FRIENDS AND ENEMIES.

Deiot. 9.

Pereant amici dum una inimici intercidant.
Let friends perish, provided our enemies are destroyed.

THE RESULT OF A PLAN.

C. Rabir. Post. 1.

Hoc plerumque facimus ut consilia eventis ponderemus et, cui bene quid processerit, multum illum providisse, cui secus, nihil sensisse dicamus.

Men usually judge of the prudence of a plan by the effect, and are very apt to say that the successful man has much forethought, and the unsuccessful shews great want of it.

LIBERTY.

P. S. Rull. ii. 4.

Quid tam populare, quam libertas? quam non solum ab hominibus, verum etiam a bestiis expeti, atque omnibus rebus anteponi videtis.

What is so beneficial to the people as liberty, which we see not only to be greedily sought after by men, but also by beasts, and to be preferred to all things?

MANNERS.

P. S. Rull. ii. 35.

Non ingenerantur hominibus mores tam a stirpe generis ac seminis, quam ex iis rebus, quæ ab ipsâ naturâ loci, et a vitæ consuetudine suppeditantur, quibus alimur et vivimus.

Men's characters and habits are derived not so much from family and blood as from those things which are furnished us by our native land and its customs, by which we are supported, and by which we live.

PROSPERITY.

P. S. Rull. ii. 35.

Singularis homo, privatus, nisi magnâ sapientiâ præditus, vix facile sese regionibus officii, magnis in fortunis et copiis continet.

An individual in a private station, unless he is endued with great wisdom, cannot confine himself in due bounds if he reaches high fortune and wealth.

THE SOUL.

C. Rabir. 10.

Itaque cum multis aliis de causis virorum bonorum mentes divinæ mihi atque æternæ videntur esse, tum maxime, quod optimi et sapientissimi cujusque animus ita præsentit in posterum, ut nihil nisi sempiternum spectare videatur.

Therefore, for many other reasons, the souls of the good appear to me to be divine and everlasting; but chiefly on this account, because the soul of the best and the wisest has such anticipation of the future, that it seems to regard nothing but what is eternal.

REVENGE.

Post Red. in Senat. i. 9.

Etenim ulciscendæ injuriæ facilior ratio est, quam beneficii remunerandi, propterea quod superiorem esse contra improbos, minus est negotii, quam bonis exæquari.

The means of avenging an injury is much easier than that of requiting a kindness; on this account, because it is less difficult to get the better of the bad than to make oneself equal with the good.

CHIEF.

Post Red. in Senat. ii. 3.

Omnium gentium facile princeps.

By far the chief of all nations.

VITUPERATION.

Cæl. 3.

Maledictio autem nihil habet propositi, præter contumeliam: quæ si petulantius jactatur, convicium; si facetius, urbanitas nominatur.

Scurrility looks to nothing but incivility; if it is uttered from feelings of petulance, it is mere abuse; if it is spoken in a joking manner, it may be considered raillery.

IMPERIALS.

Cæl. 14.

Aliquis mihi ab inferis excitandus est, ex barbatis illis, non hæc barbulâ, quâ ista delectatur; sed illâ horridâ, quam in statu antiquis, et imaginibus videmus.

Some of those old bearded men must be called up by me from the dead, not with those fashionably cut beards with which she is delighted, but men with those shaggy beards which we see represented in ancient statues and images.

HOW LONG?

Cat. i. 1.

Quousque tandem abutere, Catilina, patientiâ nostrâ? quam diu etiam furor iste tuus nos eludet? quem ad finem sese effrenata jactabit audacia?

How long, pray, O Catiline, will you abuse our patience? how long will this mad fury of yours mock us? to what end will this unbridled audacity of yours proceed?

THE DEGENERACY OF THE TIMES.

Cat. i. 1.

O tempora, O mores! Senatus hæc intelligit, consul videt: hic tamen vivit. Vivit? immo vero etiam in senatum venit.

Oh! the degeneracy of the times and its manners! The senate is aware of these things, the consul sees them, yet this man lives,—lives, do I say?—nay, he comes even into the very senate.

WHERE ARE WE?

Cat. i. 4.

O dii immortales! ubinam gentium sumus?

Ye immortal gods, where in the world are we?

TRUTH.

Cæl. 26.

O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, contraque fictas omnium insidias, facile per se ipsa defendat.

Oh! great is the power of truth, which easily is able to defend itself against the artful proceedings of men, their cunning, and their subtlety, not less than against their treachery.

DESIRE OF PLEASURE.

Cæl. 31.

Insolentia voluptatum, quæ cum inclusæ diutius, et primâ ætate compressæ et constrictæ fuerunt, subito se nonnunquam profundunt, atque ejiciunt universæ.

He was not accustomed to pleasures; which, when they are shut up for a long while and repressed in the early period of youth, sometimes burst forth with great fury, and overthrow every obstacle.

THE BELLY.

L. Pis. 17.

Abdomini suo natus, non laudi atque gloriæ.

Born for the gratification of the appetite, and not for the acquisition of glory and honour.

GUILTY CONSCIENCE.

L. Pis. 20.

Sua quemque fraus, suum facinus, suum scelus, sua audacia de sanitate ac mente deturbat: hæ sunt impiorum furie, hæ flammæ, hæ faces.

It is a man's own dishonesty, his crimes, his wickedness, and boldness, that takes away from him soundness of mind; these are the furies, these the flames and firebrands of the wicked.

LAW.

Mil. 4.

Est igitur hæc non scripta sed nata lex; quam non didicimus, accepimus, legimus, verum ex naturâ ipsâ arripuimus, hausimus, expressimus; ad quam non docti, sed facti, non instituti sed imbuti sumus.

This, therefore, is a law not found in books, but written on the fleshly tablets of the heart, which we have not learned from man, received, or read, but which we have caught up from nature herself, sucked in and imbibed; the knowledge of which we were not taught, but for which we were made: we received it not by education, but by intuition.

LAWS.

Mil. 4.

Silent leges inter arma.

The law is silent in the midst of civil war.

FICKLENESS OF MULTITUDE.

Mil. 8.

Principum munus est resistere levitati multitudinis.

It is the duty of men of high rank to oppose the fickle disposition of the multitude.

IMPUNITY.

Mil. 16.

Maxima illecebra est peccandi impunitatis spes.

The hope of impunity is a very great inducement for a man to commit wrong.

CONSCIENCE.

Mil. 23.

Magna vis est conscientiae et magna in utramque partem, ut neque timeant, qui nihil commiserint et poenam semper ante oculos versari putent, qui peccarint.

Great is the power of conscience—great in both ways—so that those should neither fear who have done no wrong, and that those, who have, should always have punishment hanging before their eyes.

IMPARTIALITY.

Cluent. 2.

Denique illa definitio judiciorum æquorum, quæ nobis a majoribus tradita est, retineatur: ut in judiciis et sine invidia culpa plectatur, et sine culpâ invidia ponatur.

In short, let that kind of impartial tribunal, which has been handed down to us by our ancestors, be retained, that in it, on the one hand, crimes shall be punished without reference to the individual accused, and the unpopularity of the individual shall be removed without any fault being considered to belong to it.

A WISE MAN.

Cluent. 31.

Sapientissimum esse dicunt eum, cui, quod opus sit, ipsi veniat in mentem: proxime accedere illum, qui alterius bene inventis obtemperet. In stultitiâ contra est. Minus enim stultus est is, cui nihil in mentem venit, quam ille, qui, quod stulte alteri venit in mentem, comprobatur.

They say that he is wisest to whom, whatever is necessary for the success of a scheme, comes into his mind; that he is next to him who is ready to yield to the experience of others. In the case of folly, however, it is the very opposite; for he is less silly to whom nothing foolish comes into his mind than he who yields to the unwise suggestions of another.

LAW.

Cluent. 53.

Lex enim vinculum est hujus dignitatis, quâ fruimur in

republicâ, hoc fundamentum libertatis, hic fons æquitatis: mens, et animus, et consilium, et sententia civitatis posita est in legibus. Ut corpora nostra sine mente; sic civitas sine lege, suis partibus, ut nervis, ac sanguine, et membris, uti non potest. Legum ministri, magistratus; legum interpretes, judices; legum denique idcirco omnes servi sumus, ut liberi esse possimus.

For law is the security for the enjoyment of the high rank which we possess in the republic; this is the foundation of our liberty, this the fountainhead of all justice; in the laws are found the will, the spirit, the prudence, and the sentiments of the state. As our bodies cannot be of any use without our intellectual faculties, so the state, without law, cannot use its various parts, which are to it like nerves, blood, and limbs. The ministers of the law are its magistrates; the interpreters of the laws are the judges; we are therefore all servants of the laws, that we may enjoy freedom.

BRINGERS OF GOOD NEWS.

Philip. i. 3.

Fit enim plerumque, ut ii, qui boni quid volunt afferre, afferant aliquid, quo faciant id, quod nuntiant, lætius.

For it generally happens, that those who wish to tell us good news make some fictitious addition, that the news, which they bring us, may give us more joy.

FRIENDS.

Philip. ii. 4.

Quid est aliud, tollere e vitâ vitæ societatem, quam tolerare amicorum colloquia absentium?

To take the companionship of life from life, what else is it than to take away the means of absent friends conversing together?

ARMS.

Philip. ii. 8.

Cedant arma togæ.

Let arms yield to the gown.

ILL-GOTTEN GAINS.

Philip. ii. 27.

Male parta, male dilabuntur.

What is ill gotten speedily disappears.

PEACE.

Philip. ii. 44.

Nomen pacis dulce est et ipsa res salutaris; sed inter pacem et servitutem plurimum interest. Pax est tranquilla libertas; servitus malorum omnium postremum, non modo bello, sed morte etiam repellendum.

Peace is pleasant, and most profitable; but between peace and slavery lies a great gap. Peace is liberty in tranquillity; slavery is the most pernicious of all evils—to be resisted not only by war, but even by death.

GLORIOUS ACTION.

Philip. ii. 44.

Satis in ipsâ conscientiâ pulcherrimi facti fructus est.

There is a sufficient recompense in the very consciousness of a noble deed.

THE UNPREPARED.

Philip. iii. 1.

Breve tempus longum est imparatis.

A short time is long enough for those that are unprepared.

THE WOLF.

Philip. iii. 11.

O præclarum custodem ovium (ut aiunt) lupum!

What a noble guardian of the sheep is the wolf! as the proverb goes.

SLAVERY.

Philip. iii. 14.

Nihil est detestabilius dedecore, nihil fœdus servitute; ad decus et libertatem nati sumus: aut hæc teneamus aut cum dignitate moriamur.

There is nothing more abominable than disgrace, nothing more base than slavery. We have been born for the enjoyment of honour and liberty; let us either retain these or die with dignity.

VIRTUE.

Philip. iv. 5.

Quanquam omnia alia incerta sunt, caduca, mobilia: virtus est una altissimis defixa radicibus, quæ nunquam ullâ vi labefactari potest, nunquam demoveri loco.

Though all other things are uncertain, evanescent, and ephemeral, virtue alone is fixed with deep roots; it can neither be destroyed by any violence or moved from its place.

MONEY THE SINEWS OF WAR.

Philip. v. 2.

Nervos belli, pecuniam infinitam.

Plenty of money, the sinews of war.

THE BEGINNING TO BE OPPOSED.

Philip. v. 11.

Omne malum nascens facile opprimitur; inveteratum fit plerumque robustius.

Every evil in the bud is easily crushed; when it has lasted a long time, it is usually more difficult to get rid of.

PILOTS.

Philip. vii. 8.

Summi gubernatores in magnis tempestatibus a vectoribus admoneri solent.

Even the ablest pilots are willing to receive advice from passengers in tempestuous weather.

LIFE OF THE DEAD.

Philip. ix. 5.

Vita enim mortuorum in memoriâ vivorum est posita.

The life of the dead is in the recollection of the living.

PATIENCE.

Philip. xi. 3.

Est enim sapientis, quidquid homini accidere possit, id præmeditari ferendum modice esse, si advenerit: majoris omnino est consilii, providere, ne quid tale accadat, sed animi non minoris, fortiter ferre, si evenerit.

It is the act of the wise to consider beforehand, that, whatever may happen to a man, ought to be submitted to with patience; yet it is altogether the characteristic of a greater mind to take care that no such thing should happen, but it shews a mind of no less power to bear unshrinkingly any unfortunate event.

SUFFERINGS OF THE MIND.

Philip. xi. 4.

Nam, quo major vis est animi, quam corporis, hoc sunt graviora ea, quæ concipiuntur animo quam illa, quæ corpore.

For in proportion as the strength of the mind is greater than that of the body, the sufferings of the mind are more severe than those which torment the body.

LAW.

Philip. xi. 12.

Est enim lex nihil aliud, nisi recta et a numine deorum tractata ratio, imperans honesta, prohibens contraria.

Law is nothing else but the rational principle, derived from the inspiration of the gods, approving what is honourable, and disapproving what is base.

AGE SUCCEEDS AGE.

Philip. xi. 15.

Nihil enim semper floret; ætas succedit ætati.

Nothing maintains its bloom for ever; age succeeds to age.

TO ERR IS HUMAN.

Philip. xii. 2.

Cujusvis hominis est errare; nullius, nisi insipientis, in errore perseverare. Posteriores enim cogitationes (ut aiunt) sapientiores solent esse.

Any man may commit a fault, but none but a fool will continue in it. Second thoughts are best, as the proverb says.

A PENITENT.

Philip. xii. 2.

Optimus est portus pœnitenti, mutatio consilii.

Change of conduct is the best refuge for a penitent.

DEATH FOR ONE'S COUNTRY.

Philip. xiv. 12.

O fortunata mors, quæ naturæ debita pro patriâ potissimum reddita!

O! happy death, which, though we owe it to nature, it is noble to suffer in defence of our country.

LIFE.

Philip. xiv. 12.

Brevis a naturâ nobis vita data est; at memoria bene redditæ vitæ sempiterna.

It is a brief period of life that is granted us by nature, but the recollection of a well-spent life never dies.

THE FOOL.

Senect. 2.

Quibus nihil opis est in ipsis ad bene beateque vivendum, iis omnis gravis est ætas: qui autem omnia bona a se ipsi petunt, iis nihil potest malum videri, quod naturæ necessitas afferat.

For know this, that those who have no aid or support within themselves to render their lives easy, will find every state irksome; while such as are convinced they must owe their happiness to themselves, and that if they cannot find it in their own breast, they will never meet with it from abroad, will never consider anything as an evil that is but a necessary effect of the established order of nature, which old age most undoubtedly is.

DEATH.

Senect. 2.

Sed tamen necesse fuit esse aliquid extremum, et tamquam in arborum baccis, terræque frugibus maturitate tempestivâ, quasi vietum, et caducum: quod ferendum est molliter sapienti. Quid enim est aliud, gigantum modo ballare cum diis, nisi naturæ repugnare?

It was absolutely necessary that some term, some period, should be set, and that, as it is with the fruits of trees, and of the earth, seasons should be allowed for their springing, growing, ripening, and at last to drop. This wise men will submit to, and cheerfully bear; nor could anything else be meant by the stories told of the giants warring against the gods, than men's rebelling against nature and its laws.

DISCONTENT.

Senect. 3.

Importunitas autem, et inhumanitas omni ætati molesta est.

But a perverse temper, a fretful or an inhumane disposition, will, wherever they prevail, render any state of life whatsoever unhappy.

VIRTUE.

Senect. 3.

Aptissima omnino sunt, Scipio et Læli, arma senectutis, artes, exercitationesque virtutum, quæ in omni ætate cultæ, cum multum, diuque vixeris, mirificos efferunt fructus, non solum quia numquam deserunt, ne in extremo quidem tempore ætatis, (quamquam id maximum est,) verum etiam quia conscientia bene actæ vitæ, multorumque benefactorum recordatio, jucundissima est.

But the best armour of old age, Scipio and Lælius, is a well-spent life preceding it; a life employed in the pursuit of useful knowledge, in honourable actions and the practice of virtue; in which he who labours to improve himself from his youth will in age reap the happiest fruits of them; not only because these never leave a man, not even in the extremest old age, but because a conscience bearing witness that our life was well spent, together with the remembrance of past good actions, yields an unspeakable comfort to the soul.

GLORIOUS ACTIONS.

Senect. 6.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur: sed consilio, auctoritate, sententiâ: quibus non modo non orbari, sed etiam augeri senectus solet.

For 'tis neither by bodily strength, nor swiftness, nor agility, that momentous affairs are carried on, but by judgment, counsel, and authority, the abilities for which are so far from failing in old age, that they truly increase with it.

RASHNESS.

Senect. 6.

Temeritas est videlicet florentis ætatis; prudentia, senescentis.

For 'tis a truth but too well known, that rashness attends youth, as prudence doth old age.

POSTERITY.

Senect. 7.

Nec vero dubitet agricola, quamvis senex, quærenti, cui serat, respondere: Diis immortalibus, qui nie non accipere modo hæc a majoribus voluerunt, sed etiam posteris prodere.

Nor, if you ask one of these men for whom it is he is thus labouring, will he be at any loss to answer thus: "I do it," he will say, "for the immortal gods, who, as they bestowed these grounds on me, require at my hands that I should transmit them improved to posterity, who are to succeed me in the possession of them."

ENERGY.

Senect. 9.

Quod est, eo decet uti: et quicquid agas, agere pro viribus.

Whatever we take in hand, we ought to do it with all our might.

ITS OWN PECULIAR PERIOD ASSIGNED TO EVERY PART OF LIFE.

Senect. 10.

Utrum igitur has corporis, an Pythagoræ tibi malis vires ingenii dari? denique isto bono utare, dum adsit: cum absit, ne requiras. Nisi forte adolescentes pueritiam, paullum ætate progressi adolescentiam debeant requirere. Cursus est certus ætatis, et una via naturæ, eaque simplex: suæque cuique parti ætatis, tempestivitas est data; ut et infirmitas puerorum, et ferocitas juvenum, et gravitas jam constantis ætatis, et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat.

Now, if the choice were given you, which would you prefer, Milo's strength of body, or Pythagoras's abilities of mind? In short, while you have strength, use it; when it leaves you, no more repine for the want of it, than you did when lads that your childhood was past, or at the years of manhood that you were no longer boys. The stages of life are fixed; nature is the same in all, and goes on in a plain and steady course: every part of life, like the year, has its peculiar season: as children are by nature weak, youth is rash and bold; staid manhood more solid and grave; and so old age in its maturity has something natural to itself that ought particularly to recommend it.

MIND.

Senect. 11.

Corpora quidem defatigatione, et exercitatione ingravescent; animi autem exercitando levantur.

The body, we know, when over-laboured, becomes heavy, and, as it were, jaded; but 'tis exercise alone that supports the spirits, and keeps the mind in vigour.

PASSIONS.

Senect. 12.

Nullam capitaliorem pestem, quam corporis voluptatem, hominibus dicebat a naturâ datam: cujus voluptatis avidas libidines, temere, et effrenate ad potiundum incitarentur. Hinc patriæ proditiões, hinc rerumpublicarum eversionses, hinc cum hostibus clandestina colloquia nasci.

"The greatest curse, the heaviest plague," said he, "derived on man from nature, is bodily pleasure when the passions are indulged, and strong inordinate desires are raised and set in motion for obtaining it. For this have men betrayed their country; for this have states and governments been plunged in ruin; for this have treacherous correspondencies been held with public enemies; in short, there is no mischief so horrid, no villany so execrable, that this will not prompt to perpetrate."

MIND.

Senect. 12.

Cumque homini sive natura, sive quis deus nihil mente præstabilis dedisset; huic divino muneri, ac dono nihil esse tam inimicum, quam voluptatem.

'Tis owned, that the most noble and excellent gift of Heaven to man, is his reason; and 'tis as sure, that of all the enemies reason has to engage with, pleasure is the most capital.

PLEASURE.

Senect. 13.

Sed si aliquid dandum est voluptati, quoniam ejus blanditiis non facile obsistimus (divine enim Plato escam malorum, voluptatem appellat, quod eâ videlicet homines capiantur, ut hamo pisces) quamquam immoderatis epulis careat senectus, modicis tamen conviviis delectari potest.

Yet as nature has so ordered it, that pleasure should have a very strong hold of us, and the inclination to it appears deeply founded in our very composition, (and 'tis with too much justice that the divine Plato calls it the bait of evil, by which men are caught as fish with a hook;) therefore though age is not taken, nor can we bear with those splendid sumptuous feasts and revels, yet we are not so insensible to the pleasures of life, but that we can indulge ourselves.

PLEASURES OF AGRICULTURE.

Senect. 15.

Venio nunc ad voluptates agricolarum, quibus ego in-

credibiliter delector: quæ nec ullâ impediuntur senectute, et mihi ad sapientis vitam proxime videntur accedere.

But I am now come to speak to the pleasures of a country life, with which I am infinitely delighted. To these old age never is an obstruction. It is the life of nature, and appears to me the exactest plan of that which a wise man ought to lead.

OLD AGE.

Senect. 17.

Habet senectus, honorata præsertim, tantam auctoritatem, ut ea pluris sit, quam omnes adolescentiæ voluptates.

Old age in a person graced with honours, is attended with such respect and authority, that the sense of this alone is preferable to all the pleasures youth can enjoy.

AVARICE.

Senect. 18.

Potest enim quidquam esse absurdius, quam, quo minus viæ restat, eo plus viatici quærere?

For can anything be more senselessly absurd, than that the nearer we are to our journey's end, we should still lay in the more provision for it?

WHAT CAN BE CALLED LONG IN LIFE.

Senect. 19.

O dii boni! quid est in hominis vitâ diu? da enim supremum tempus: Expectemus Tartessiorum regis ætatem: fuit enim (ut scriptum video) Arganthonius quidam Gadibus, qui octoginta regnavit annos, centum et viginti vixit. Sed mihi ne diuturnum quidem quidquam videtur, in quo est aliquid extremum; cum enim id advenit, tunc illud, quod præterit, effluxit: tantum remanet, quod virtute, et recte factis consecutus sis; horæ quidem cedunt, et dies, et menses, et anni: nec præteritum tempus umquam revertitur, nec quid sequatur, sciri potest; quod cuique temporis ad vivendum datur, eo debet esse contentus. Neque enim histrioni, ut placeat, peragenda est fabula, modo, in quocumque fuerit actu, probetur: neque sapienti usque ad *Plaudite* vivendum. Breve enim tempus ætatis, satis est longum ad bene, honesteque vivendum.

Yet oh, good gods! what is it in life that can be said to be of long duration? Though we should hold it to the utmost extent of

age, or admit we should live the days of that Tartessian king, (for I have read that one Arganthonius reigned at Cadiz four-score years, and lived to a hundred and twenty), yet in my opinion nothing can properly be termed lasting that has a certain period fixed: for when that is once come, all the past is over and gone; and in the business of life, when that is run out, nothing remains to us but what results from past good and virtuous actions. The hours, the days, and months, and years, all slide away, nor can the past time ever more return, or what is to follow be foreknown. We ought all to be content with the time and portion assigned us. No man expects of any one actor on the theatre that he should perform all the parts of the piece himself: one roll only is committed to him, and whatever that be, if he acts it well, he is applauded. In the same manner, it is not the part of a wise man to desire to be busy in these scenes to the last plaudit. A short term may be long enough to live it well and honourably.

DEATH.

Senect. 20.

Moriendum enim certe est: et id incertum, an eo ipso die.

No man can be ignorant that he must die, nor be sure that he may not that very day.

THE SOUL.

Senect. 21.

Nam, dum sumus in his inclusi compagibus corporis, munere quodam necessitatis, et gravi opere perfungimur. Est enim animus cœlestis ex altissimo domicilio depressus, et quasi demersus in terram, locum divinæ naturæ, æternitatisque contrarium. Sed credo, deos immortales sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique cœlestium ordinem contemplantes, imitarentur eum vitæ modo, atque constantiâ.

For while we are closed in these mortal frames, our bodies, we are bound down to a law of necessity, that obliges us with labour and pains to attend to the discharge of the several incumbent duties it requires. But our minds are of a heavenly original, descended from the blissful seats above, thrust down and immersed into these gross habitations of the earth, a situation altogether unsuitable to a divine and eternal nature. But the immortal gods, I believe, thought fit to throw our immortal minds into these human bodies, that the earth might be peopled with inhabitants proper to contemplate and admire the beauty and order of the heavens, and the whole creation; that from this great exemplar they might form their conduct and regulate their lives, with the like unerring steadiness.

THE SOUL.

Senect. 22.

Mihi quidem nunquam persuaderi potuit, animos, dum in corporibus essent mortalibus, vivere; cum existiissent ex iis, emori; nec vero, tum animum esse insipientem, cum ex insipienti corpore existiissent; sed cum omni admixtione corporis liberatus, purus et integer esse cœpisset, tum esse sapientem.

I never, indeed, could persuade myself that souls confined in these mortal bodies can be properly said to live, and that, when they leave them, they die; or that they lose all sense when parted from these vehicles; but, on the contrary, when the mind is wholly freed from all corporeal mixture, and begins to be purified, and recover itself again; then, and then only, it becomes truly knowing and wise.

DREAMS EVINCE THE IMMORTALITY OF THE SOUL.

Senect. 22.

Atqui dormientium animi maxime declarant divinitatem suam; multa enim, cum remissi, et liberi sunt, futura prospiciunt. Ex quo intelligitur, quales futuri sint, cum se plane corporis vinculis relaxaverint.

But the soul in sleep, above all other times, gives proofs of its divine nature; for when free and disengaged from the immediate service of the body, it has frequently a foresight of things to come; from whence we may more clearly conceive what will be its state, when entirely freed from this bodily prison.

LIFE A TEMPORARY LODGING.

Senect. 23.

Neque me vixisse poenitet: quoniam ita vixi, ut non frustra me natum existemem: et ex vitâ ita discedo, tamquam ex hospitio, non tamquam ex domo; commorandi enim natura deversorium nobis, non habitandi locum dedit.

For I am not at all uneasy that I came into, and have so far passed my course in this world; because I have so lived in it, that I have reason to believe I have been of some use to it; and when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixed settlement or permanent habitation.

SOULS ARE IMMORTAL.

Senect. 23.

Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro: nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo.

But if I should be mistaken in this belief, that our souls are immortal, I am, however, pleased and happy in my mistake; nor while I live, shall it ever be in the power of man to beat me out of an opinion that yields me so solid a comfort, and so durable a satisfaction.

SOULS ANNIHILATED BY DEATH.

Amicit. 3.

Neque assentior iis, qui hæc nuper disserere cœperunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, qui dicebant, animos hominum esse divinos, iisque, cum e corpore excessissent, reditum in cœlum patere, optimoque et justissimo cuique expeditissimum.

Nor am I able to agree with those who have begun to affirm that the soul dies with the body, and that all things are destroyed by death. I am more inclined to be of the opinion of those among the ancients, who used to maintain that the souls of men are divine, and when they leave the body they return to heaven, and those who are the most virtuous and upright have the most speedy entrance.

FRIENDSHIP A UNION OF FEELING ON ALL SUBJECTS.

Amicit. 6.

Est autem amicitia nihil aliud, nisi omnium divinarum, humanarumque rerum cum benevolentia, et caritate summa consensio: quâ quidem haud scio, an, exceptâ sapientia, quicquam melius homini sit a diis immortalibus datum.

Friendship only truly exists where men harmonise in their views of things human and divine, accompanied with the greatest love and esteem; I know not whether, with the exception of wisdom, the gods have given us anything better.

FRIENDSHIP RENDERS PROSPERITY MORE BRILLIANT.

Amicit. 6.

Secundas res splendidiore facit amicitia et adversas partiens communicansque leviores.

Friendship throws a greater lustre on prosperity, while it lightens adversity by sharing in its griefs and anxieties.

ABSENT FRIENDS.

Amicit. 7.

Quocirca et absentes adsunt, et egentes abundant, et imbecilles valent, et, quod difficilior dictu est, mortui vivunt.

For in this way we may say that the absent are present, the needy have abundance, the weak are in health, and, what may seem absurd, the dead are alive.

IN FRIENDSHIP NOTHING FALSE.

Amicit. 8.

In amicitia autem nihil fictum, nihil simulatum; et, quidquid in eâ est, id est verum, et voluntarium.

In friendship we find nothing false or insincere; everything is straightforward, and springs from the heart.

THAN FRIENDSHIP NOTHING MORE DELIGHTFUL.

Amicit. 13.

O præclaram sapientiam! Solem enim e mundo tollere videntur, qui amicitiam e vitâ tollunt: quâ a diis immortalibus nihil melius habemus, nihil jucundius.

O matchless wisdom! those seem to take the sun out of the world who remove friendship from the pleasures of life: than which we have received nothing better or more pleasant from the gods.

A MIND WELL REGULATED.

Amicit. 13.

Ergo hoc proprium est animi bene constituti, et lætari bonis rebus, et dolere contrariis.

This, then, is a proof of a well-trained mind, to delight in what is good, and to be annoyed at the opposite.

WHO CAN LOVE HIM WHOM HE FEARS?

Amicit. 15.

Quis enim aut eum diligat, quem metuit; aut eum, a quo se metui putat?

For who can either love him whom he fears, or him by whom he thinks that he is feared?

THE RESULTS OF PROSPERITY.

Amicit. 15.

Non enim solum ipsa fortuna cæca est, sed eos etiam plerumque efficit cæcos, quos complexa est. Itaque efferuntur illi fere fastidio, et contumaciâ: neque quidquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerunt moribus, imperio, potestate, prosperis rebus immutari, spernique ab iis veteres amicitias, indulgere novis.

For not only is Fortune herself blind, but she generally causes those men to be blind whose interests she more particularly supports. Therefore they are often haughty and arrogant; nor is there anything more intolerable than a prosperous fool. And hence we often see that men, who were at one time affable and agreeable, are completely changed by prosperity, despising their old friends, and clinging to new.

TO LOVE AS IF ONE DAY WE WERE TO HATE.

Amicit. 16.

Negabat ullam vocem inimiciorem amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus.

He used to maintain that there was no maxim more at variance with friendship than that of the man who said, "that we ought always to indulge in love as if we might one day hate."

A SURE FRIEND.

Amicit. 17.

Ennius recte: *Amicus certus in re incertâ cernitur.*

Ennius has well remarked, "that a real friend is known when our affairs are in a doubtful state."

TO HATE OPENLY.

Amicit. 18.

Aperte enim vel odisse, magis ingenui est, quam fronte occultare sententiam.

Open and avowed hatred far more becomes a man of straightforward character than concealing our sentiments with a smooth brow.

REMINDING KINDNESSES.

Amicit. 20.

Odiosum sane genus hominum, officia exprobrantium: quæ meminisse debet is, in quem collata sunt, non commemorare, qui contulit.

That is a detestable race of men who are always raking up kindnesses conferred; he, who has received them, ought to have them on his memory, and not the man who has conferred them.

EXCELLENCE RARE.

Amicit. 21.

Rarum genus (et quidem omnia præclara rara) nec quidquam difficilius, quam reperire, quod sit omni ex parte in suo genere perfectum.

A kind of men, few and far between, (all good things are rare;) for there is nothing more difficult to find than perfection.

A SECOND SELF.

Amicit. 21.

Quod nisi idem in amicitiam transferatur, verus amicus nunquam reperietur; est enim is quidem tamquam alter idem.

Unless this idea be adopted in friendship, a true friend will never be found; for he is like a second self.

A THING DONE.

Amicit. 22.

Præposteris enim utimur consiliis, et acta agimus, quod vetamur veteri proverbio.

For this is a preposterous idea, and we do over that which has been done, which we are prohibited to do by the ancient proverb.

SOCIETY NECESSARY.

Amicit. 23.

Si quis in cælum ascendisset, naturamque mundi, et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore; quæ jucundissima fuisset, si aliquem, cui narraret, habuisset.

If a man could mount to heaven, and survey the mighty universe with all the planetary orbs, his admiration of their beauties would be much diminished, unless he had some one to share in his pleasure.

ENEMIES BETTER THAN FRIENDS.

Amicit. 24.

Melius de quibusdam acerbos inimicos mereri, quam eos amicos, qui dulces videantur: illos verum sæpe dicere, hos numquam.

Bitter and unrelenting enemies often deserve better of us than those friends whom we are inclined to regard as pleasant companions; the former often tell us the truth, the latter never.

HYPOCRISY.

Amicit. 26.

Virtute enim ipsâ non tam multi præditi esse, quam videri volunt.

The truth is that few are endowed with virtue in comparison with the number of those who wish us to believe that they possess it.

AVARICE.

Paradox. i. 1.

Nunquam mehercule ego neque pecunias istorum, neque tecta magnifica, neque opes, neque imperia neque eas, quibus maxime adstricti sunt, voluptates in bonis rebus aut expetendis esse duxi: quippe cum viderem, rebus his circumfluentibus ea tamen desiderare maxime, quibus abundarent; neque enim expletur umquam, nec satiatur cupiditatis sitis: neque solum, ea qui habent, libidine augendi cruciantur sed etiam amittendi metu.

I have never, by Hercules, considered heaps of money, magnificent palaces, influence in the state, military commands, nor any of those pleasures of which men are particularly fond, as things either good in themselves or to be desired; inasmuch as I saw that those who abounded in them still desired them the most. The thirst of desire is never filled nor fully satisfied; those who possess such things are tormented not only with the wish to increase them, but also with the fear of losing them.

THE MIND.

Paradox. i. 1.

Omnia mea mecum porto.

My all I carry with me.

GUILTY CONSCIENCE.

Paradox. ii. 1.

Mors terribilis est iis, quorum cum vitâ omnia extinguuntur; non iis, quorum laus emori non potest: exilium autem illis, quibus quasi circumscriptus est habitandi locus; non iis, qui omnem orbem terrarum, unam urbem esse ducunt. Te miseriæ, te ærumnæ premunt, qui te beatum, qui florentem putas; tuæ libidines te torquent: tu dies, noctesque cruciaris; cui nec sat est, quod est, et idipsum, ne non sit diuturnum, times: te conscientia stimulant maleficiorum tuorum: te metus exanimant iudiciorum, atque legum: quocumque adspexisti, ut furia, sic tuæ tibi occurrunt injuriæ, quæ te respirare non sinunt.

Death is terrible to those with whose life all things are extinguished, not to those whose fame cannot die; but banishment is terrible to those who possess, as it were, a confined and circumscribed abode; not to those who consider the whole habitable globe as one city. Miseries and calamities press upon thee who thinkest thyself rich and increased with goods. Thy lusts torture thee; thou art tormented night and day; who never considerest enough what thou hast, and even fearest, lest it should not continue with thee. The consciousness of thy evil deeds goad thee to madness; the fear of justice and of the laws rack thy mind; wherever thou turnest thy eyes, thy unjust deeds, like furies, meet thee, and do not suffer thee to breathe.

THE UPRIGHT.

Paradox. v. 1.

Quis igitur vivit, ut vult, nisi qui recta sequitur, qui gaudet officio, cui vivendi via considerata, atque provisa est? qui legibus quidem non propter metum paret, sed eas sequitur, atque colit, quia id salutare maxime esse judicat: qui nihil dicit, nihil facit, nihil cogitat denique, nisi libenter, ac libere: ejus omnia consilia, resque omnes, quas gerit, ab ipso proficiscuntur, eodemque feruntur: nec est ulla res, quæ plus apud eum polleat, quam ipsius voluntas, atque judicium: cui quidem etiam (quæ vim habere maximam dicitur) Fortuna ipsa cedit: sicut sapiens poëta dixit: *suis ea cuique fingitur moribus.*

Who therefore lives as he wishes, but the man who leads an upright life, who rejoices in the performance of his duty, who has considered well and thoughtfully the path of life he ought to pursue? who does not submit to the laws from fear, but pays

respect and obedience to them because he considers that this is the most proper course; who says, does, and thinks nothing, in short, but of his own will, and freely; all whose plans and all whose acts are derived from and return to himself; nor is there anything which has more authority with him than his own wishes and judgment. Even fortune herself gives way to him which is said to have the greatest power: as the wise poet has said—"A man's fortune has its form given to it by his habits."

FRUGALITY.

Paradox. vi. 3.

O dii immortales! non intelligunt homines, quam magnam vectigal sit parsimonia.

Ye immortal gods! men know not how great a revenue parsimony is.

VIRTUE NOT TO BE TAKEN FROM US.

Paradox. vi. 3.

Etenim si isti callidi rerum aestimatores, prata, et areas quasdam magno aestimant, quod ei generi possessionum minime quasi noceri potest: quanti est aestimanda virtus, quæ nec eripi, nec surripi potest unquam: neque naufragio, neque incendio amittitur: nec tempestatum, nec temporum permutatione mutatur? quâ præditi qui sunt, soli sunt divites.

For, if those cunning valuers of things prize highly meadows and certain pieces of ground, because such kind of possessions can be but little injured, at what a rate ought virtue to be esteemed, which can neither be taken away, nor stolen; nor can we lose it by shipwreck, nor fire; nor is it to be changed by the power of tempests, nor by time! Those who possess it are alone rich.

STATESMEN.

Somn. Scip. 3.

Sic habeto, omnibus qui patriam conservârint, adjuverint, auxerint, certum esse in cælo ac definitum locum, ubi beati ævo sempiterno fruantur. Nihil est enim illi principi Deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia, cœtusque hominum, jure sociati, quæ civitates appellantur; harum rectores et conservatores hinc perfecti, huc revertuntur.

Be persuaded that there is a certain separate place in heaven for those who have preserved, helped, and ameliorated their country, where they may enjoy happiness to all eternity. For there is

nothing on earth which gives more pleasure to that Supreme Being, who governs this world, than the meetings and assemblies of men, bound together by social rights, which are called states; the governors and the preservers of these coming from thence return to the same place.

THE SOUL.

Somn. Scip. 3.

Immo vero, inquit, ii vivunt, qui ex corporum vinculis, tamquam e carcere, evolaverunt: vestra vero, quæ dicitur vita, mors est.

No doubt, replied Scipio, those are alive because they have broken loose from the chains of the body as from a prison; it is yours that is called life that is really death.

THE WORLD IS THE TEMPLE OF GOD.

Somn. Scip. 3.

Nisi Deus is, cujus hoc templum est omne, quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest.

Unless the God, whose temple the whole of this is which you behold, shall release you from these bonds of the body, you cannot enter here.

SUICIDE UNLAWFUL.

Somn. Scip. 3.

Quare et tibi, Publi, et piis omnibus retinendus est animus in custodiâ corporis: nec injussu ejus, a quo ille est vobis datus, ex hominum vitâ migrandum est, ne munus humanum assignatum a Deo defugisse videamini.

Wherefore, Publius, you and all the good must keep the soul in the body, nor must men leave this life without the permission of the Being by whom it has been given, lest you should seem to treat contemptuously the gift of life conferred on you by the Supreme Being.

VIRTUE OUGHT TO ATTRACT TO TRUE GLORY.

Somn. Scip. 7.

Igitur alte spectare si voles, atque hanc sedem, et æternam domum contueri: neque te sermonibus vulgi dederis, nec in præmiis humanis spem posueris rerum tuarum: suis te oportet illecebris ipsa virtus trahat ad verum decus; quid de te alii loquantur, ipsi videant: sed loquentur tamen.

Therefore, if you will only turn your eyes upwards, and look to that heavenly abode and eternal dwelling-house, you will pay no regard to the gossip of the vulgar, nor place your hopes in the rewards of men; virtue by its allurements must attract you to true honour; what others say of you let them see to it, yet talk they will.

THE MIND IS THE MAN.

Somn. Scip. 8.

Tu vero enitere, et sic habeto, non esse te mortalem, sed corpus hoc. Non enim tu is es quem forma ista declarat: sed mens cujusque, is est quisque; non ea figura, quæ digito demonstrari potest. Deum te igitur scito esse: siquidem Deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit, et moderatur, et movet id corpus, cui præpositus est, quam hunc mundum ille princeps Deus: et ut mundum ex quâdam parte mortalem ipse Deus æternus, sic fragile corpus animus sempiternus movet.

+ Do you exert yourself, and believe that it is not you but your body that is mortal. For you are not the being whom this figure shews, but the mind is the man and not the figure which can be pointed at with the finger. Know therefore that you are a divine being, since it is a deity in you which moves, feels, remembers, foresees, rules, and governs that body, over which it is placed, in the very same way as the Supreme Being governs this world; and as the Eternal God directs this world, which is in a certain degree to perish, so the never-dying spirit directs the frail body.

THE BRAVE.

Offic. i. 2.

Fortis vero, dolorem summum malum judicans; aut temperans, voluptatem summam bonum statuens, esse certe nullo modo potest.

No man can be brave who considers pain to be the greatest evil of life, nor temperate, who considers pleasure to be the highest good.

REASON AND INSTINCT.

Offic. i. 4.

Sed inter hominem, et beluam hoc maxime interest, quod hæc tantum, quantum sensu movetur, ad id solum, quod adest, quodque præsens est, se accommodat, paullulum admodum sentiens præteritum, aut futurum. Homo autem, quod rationis est particeps, per quam consequentia cernit, causas rerum videt, earumque progressus, et quasi

antecessiones non ignorat, similitudines comparat, et rebus præsentibus adjungit, atque annectit futuras: facile totius vitæ cursum videt, ad eamque degendam præparat res necessarias.

Between man and the lower animals there is this great distinction, that the latter, moved by instinct, look only to the present and what is before them, paying but little attention to the past or the future. Whereas man, from being endued with reason, by means of which he sees before and after him, discovers the causes of events and their progress, is not ignorant of their antecedents, is able to compare analogies, and to join the future to the present; he easily sees before his mind's eye the whole path of life, and prepares things necessary for passing along it.

LEARNING.

Offic. i. 6.

Omnes enim trahimur et ducimur ad cognitionis, et scientiæ cupiditatem: in quâ excellere pulchrum putamus: labi autem, errare, nescire, decipi, et malum, et turpe ducimus.

We are all drawn and attracted to the desire of knowledge and learning, in which we think it honourable to excel; but to make mistakes and to be ignorant, we regard as base and disgraceful.

THE EARTH CREATED FOR THE USE OF MAN.

Offic. i. 7.

Sed quoniam, (ut præclare scriptum est a Platone,) non nobis solum nati sumus, ortusque nostri partem patria vindicat, partem amici: atque (ut placet Stoicis) quæ in terris gignuntur, ad usum hominum omnia creari, homines autem hominum causâ esse generatos, ut ipsi inter se, aliis alii prodesse possent: in hoc naturam debemus ducem sequi, communes utilitates in medium afferre, mutatione officiorum, dando, accipiundo: tum artibus, tum operâ, tum facultatibus devincire hominum inter homines societatem.

But seeing (as has been well said by Plato) we have not been born for ourselves alone, but our country claims one part of us, our friends another, and, as the Stoics declare, all the productions of the earth have been created for the use of men, whereas men are born in order that they should assist one another: in this we ought to follow nature as our guide, to bring into the common stock whatever is useful by an interchange of good offices, at one time giving, at another receiving, to bind men in union with each other by arts, by industry, and by all the faculties of our mind.

NO PUBLIC FAITH REMAINS INVIOLETE.

Offic. i. 8.

Quod enim est apud Ennium,

Nulla sancta societas, nec fides regni est.

Ennius remarks—"There is no sacred union nor public faith remaining."

THE DESIRE OF HONOUR MOST PREVALENT IN THE HIGHEST GENIUS.

Offic. i. 8.

Est autem in hoc genere molestum, quod in maximis animis, splendidissimisque ingeniis plerumque existunt honoris, imperii, potentiae, gloriae cupiditates.

It is most annoying that, in the greatest and noblest spirits, there generally exists the highest desire for honour, command, power, and glory.

DO NOTHING WHICH IS DOUBTFUL.

Offic. i. 9.

Quocirca bene præcipiunt, qui vetant quidquam agere, quod dubites, æquum sit, an iniquum. Æquitas enim lucet ipsa per se: dubitatio cogitationem significat injuriæ.

Wherefore wisely do those admonish us who forbid us to do anything, of which we may be in doubt, whether it is right or wrong. What is right shines with unreflected lustre, whereas hesitation insinuates a suspicion of injustice.

RIGOUR OF LAW.

*Offic. i. 10.*Ex quo illud: *summum jus, summa injuria*; factum est jam tritum sermone proverbium.

Hence "strictness of law is sometimes extreme injustice," has passed into a trite proverb.

HYPOCRISY.

Offic. i. 13.

Autem injustitiæ nulla capitalior est, quam eorum, qui tum cum maxime fallunt, id agunt, ut viri boni esse videantur.

In acts of wickedness there is nothing greater than that of those who, when they deceive, do it principally that they may seem to be virtuous and upright men.

FALSE GENEROSITY.

Offic. i. 15.

Multi enim faciunt multa temeritate quâdam, sine judicio, vel modo, in omnes, vel repentino quodam, quasi vento, impetu animi incitati: quæ beneficia æque magna non sunt habenda, atque ea, quæ judicio, considerate, constanterque delata sunt. Sed in collocando beneficio, et in referendâ gratiâ, si cetera paria sint, hoc maxime officii est, ut quisque maxime opis indigeat, ita ei potissimum opitulari: quod contra fit a plerisque. A quo enim plurimum sperant, etiamsi ille his non eget, tamen ei potissimum inserviunt.

For many men act recklessly and without judgment, conferring favours upon all, incited to it by a sudden impetuosity of mind: the kindnesses of these men are not to be regarded in the same light or of the same value as those which are conferred with judgment and deliberation. But in the conferring and requiring of a favour, if other things be equal, it is the duty of a man to assist where it is most required. The very opposite of this often takes place, for men assist those from whom they hope to receive in return, even though they do not require it.

MARRIAGE THE CLOSEST BOND OF SOCIETY.

Offic. i. 17.

Prima societas in ipso conjugio est: proxima in liberis: deinde una domus, communia omnia.

The first bond of society is the marriage tie; the next, our children; then the whole family of our house, and all things in common.

FATHERLAND.

Offic. i. 17.

Sed cum omnia ratione, animoque lustrâris, omnium societatum nulla est gravior, nulla carior, quam ea, quæ cum republicâ est unicuique nostrum: cari sunt parentes, cari liberi, propinqui, familiares: sed omnes omnium caritates patria una complexa est: pro quâ quis bonus dubitet mortem oppetere, si ei sit profuturus?

But, when you consider everything carefully and thoughtfully, of all societies, none is of more importance, none more dear than that

which unites us with the commonwealth. Our parents, children, relations, and neighbours are dear, but our fatherland embraces the whole round of these endearments; in defence of which, who would not dare to die if only he could assist it?

POPULARITY.

Offic. i. 19.

Facillime autem ad res injustas impellitur, ut quisque est altissimo animo, et gloriæ cupiditate. Qui locus est sane lubricus, quod vix invenitur, qui, laboribus susceptis, periculisque aditis, non quasi mercedem rerum gestarum desiderat gloriam.

The man, who is of the highest spirit and most influenced by the desire of glory, is most easily excited to the commission of injustice. Such a position is indeed of a slippery character, for there is scarcely to be found a man who, when he has undertaken labours and undergone dangers, does not look to glory as his reward.

RETIREMENT.

Offic. i. 20.

Multi autem et sunt, et fuerunt, qui eam, quam dico, tranquillitatem expetentes, a negotiis publicis se removerint, ad otiumque perfugerint. His idem propositum fuit, quod regibus, ut ne quâ re egerent, ne cui parerent, libertate uterentur: cujus proprium est, sic vivere, ut velis. Quare, cum hoc commune sit potentiæ cupidorum cum iis, quos dixi, otiosis: alteri se adipisci id posse arbitrantur, si opes magnas habeant; alteri, si contenti sint et suo, et parvo. In quo neutrorum omnino contemnenda est sententia: sed et faciliior, et tutior, et minus aliis gravis, aut molesta vita est otiosorum: fructuosior autem hominum generi, et ad claritatem, amplitudinemque aptior eorum, qui se ad rempublicam et ad res magnas gerendas accommodaverunt.

There are and have been many men who, desiring that life of tranquillity which I have been describing, have retired from public affairs, and devoted themselves to the pleasures of private life. These have had the same object in view as men in high rank—namely, that they should stand in need of nothing, be the slave of no one, enjoy perfect liberty; the peculiar characteristic of which kind of life is, that a man lives according to his own will and pleasure. Wherefore, since those desirous of power have this in common with those lovers of retirement whom I have described, the one think they are able to obtain it by the possession of great wealth, the other by being content with their own small competency. The

idea of neither of these is to be altogether disregarded, but a retired life is easier, safer, less burdensome and annoying to others, whereas those, who devote themselves to public life and the management of great affairs, are more advantageous to mankind, and rise to greater glory and honour.

WISE ADMINISTRATION.

Offic. i. 22.

Parvi enim sunt foris arma, nisi est consilium domi.

An army abroad is of little use unless there is prudent conduct in affairs at home.

WAR ONLY TO BE MADE TO SECURE PEACE.

Offic. i. 23.

Bellum autem ita suscipiatur, ut nihil aliud, nisi pax, quaesita videatur.

Let war be so undertaken that no other objects may seem to be in view except the acquisition of peace.

FORESIGHT.

Offic. i. 23.

Quamquam hoc animi, illud etiam ingenii magni est, præcipere cogitatione futura, et aliquanto ante constituere, quid accidere possit in utramque partem: et, quid agendum sit, cum quid evenerit; nec committere, ut aliquando dicendum sit, *Non putâram*. Hæc sunt opera magni animi, et excelsi, et prudentiæ, consilioque fidentis.

Though the one is the proof of a high spirit, the other is that of a lofty intellect to foresee the future, and to determine beforehand what may happen in either direction, and what ought to be done in that event, and not to be obliged sometimes to say, "I had never thought it." These are the acts of a powerful and sagacious mind, one who trusts in his own prudence and forethought.

DEATH TO BE PREFERRED TO SLAVERY.

Offic. i. 23.

Cum tempus, necessitasque postulat, decertandum manu est, et mors servituti, turpitudinique anteponenda.

When time and necessity require it, we should resist with all our might, and prefer death to slavery and disgrace.

THE NOBLE.

Offic. i. 24.

Est viri magni, rebus agitatis, punire soutes: multitudinem conservare: in omni fortunâ, recta, atque honesta retinere.

It is the act of a great man, after mature deliberation, to punish the guilty, to be kind to the lower orders, and in all states of fortune to do what is straightforward and honourable.

MODERATION WORTHY OF A GREAT AND GOOD MAN.

Offic. i. 25.

Nihil enim laudabilius, nihil magno et præclaro viro dignius placabilitate atque clementiâ.

Nothing is more praiseworthy, nothing more suited to a great and illustrious man, than placability and willingness to forgive.

PUNISHMENT TO BE PROPORTIONED TO THE OFFENCE.

Offic. i. 25.

Cavendum est etiam ne major pœna quam culpa sit, et ne iisdem de causis alii plectantur, alii ne appellentur quidem.

We must take care that crimes be not more severely punished than they deserve, and that one should be punished for the same fault, respecting which another is not even called in question.

EQUANIMITY IN ALL THINGS.

Offic. i. 26.

Ut adversas res, secundas immoderate ferre, levitatis est.

It is the characteristic of a weak mind not to bear adversity and prosperity with equal moderation.

AFFABILITY IN HIGH FORTUNE.

Offic. i. 26.

Recte præcipere videntur, qui monent, ut quanto superiores sumus, tanto nos geramus summissius.

Rightly do those teach who admonish us that we should be the more humble in our conduct in proportion to our high rank.

THE OPINION OF THE WORLD.

Offic. i. 28.

Negligere quid de se quisque sentiat, non solum arrogantis est, sed etiam omnino dissoluti.

It is the characteristic not only of an arrogant but of a shameless man to treat with contempt what the world thinks of him.

THE APPETITES MUST OBEY REASON.

Offic. i. 29.

Efficiendum est ut appetitus rationi obediant eamque neque præcurrant nec propter pigritiam aut ignaviam deserant, sintque tranquilli atque omni perturbatione animi careant.

We must take care that our appetites be obedient to reason, neither outrunning it nor lagging behind from sluggishness or cowardice, and that our minds be in a state of tranquillity, and free of all excitement.

JOKES.

Offic. i. 29.

Facilis igitur est distinctio ingenui et illiberalis joci, alter est, si tempore fit, ac remisso animo, homine dignus: alter ne libero quidem, si rerum turpitudini adhibetur verborum obscœnitas.

The distinction between a delicate and a low, rude joke is very perceptible; the former may be indulged in, if it be seasonable, and in hours of relaxation; the latter, if immorality of thought and obscenity of language be used, disgraces a gentleman.

THE MIND.

Offic. i. 30.

Hominis mens discendo alitur et cogitando semper aliquid aut anquirat aut agit, videndique et audiendi delectatione ducitur.

The mind of man is improved by learning and reflecting; it is always searching into or doing something, and is led on by the pleasure of seeing and hearing.

THE UNWILLING MINERVA.

Offic. i. 31.

Ex quo magis emergit, quale sit decorum illud, ideo, quia nihil decet invitâ (ut ajunt) Minervâ, id est adversante, et repugnante naturâ.

Hence it is evident what the graceful is, on this account, because there is nothing becoming which goes against the grain (as is the proverb)—that is to say, when nature resists and opposes.

A MAN'S OWN MANNERS.

Offic. i. 31.

Id enim maxime quemque decet, quod est cujusque suum maxime.

A man's own manner and character is what best becomes him.

A PROFESSION.

Offic. i. 32.

In primis constituendum est, quos nos et quales esse velimus, et in quo genere vitæ: quæ deliberatio est omnium difficillima. Ineunte autem adolescentiâ, cum est maxima imbecillitas consilii, tum id sibi quisque genus ætatis degendæ constituit, quod maxime adamavit; itaque ante implicatur aliquo certo genere cursuque vivendi, quam potuit, quod optimum esset, judicare.

We ought particularly to determine what kind of characters we wish to be, and what is to be the course of our life, which is a matter of great difficulty. For in early youth, when the judgment is weak, every one selects the kind of life which he prefers; therefore he is fixed in a certain definite course before he is able to judge which is best for him.

VIRTUOUS EXAMPLE OF A FATHER.

Offic. i. 33.

Optima autem hereditas a patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis, rerumque gestarum: cui dedecori esse, nefas, et impium judicandum est.

The best inheritance that a father can give to his children, and which is superior to any patrimony, is the glory of his virtue and noble actions; to disgrace which ought to be regarded as base and impious.

DUTIES OF CITIZENS.

Offic. i. 34.

Privatum autem oportet æquo, et pari cum civibus jure vivere, neque submissum et abjectum, neque se effertentem: tum in republicâ ea velle, quæ tranquilla, et honesta sint; talem enim et sentire bonum civem, et dicere solemus.

A private citizen ought to live on terms of equality with his fellow-citizens, neither cringing nor subservient, nor haughty nor insolent; he ought to be favourable to measures in the state which lead to peace and tranquillity, for such we consider to be the character of a virtuous and upright citizen.

AN ALIEN.

Offic. i. 34.

Peregrini autem, et incolæ officium est, nihil præter suum negotium agere, nihil de alio acquirere, minimeque in alienâ esse republicâ curiosum.

A foreigner and an alien ought to attend to nothing but his own business, never to meddle with the affairs of others, and least of all to pry into the concerns of a foreign state.

BEAUTY AND DIGNITY.

Offic. i. 36.

Cum autem pulchritudinis duo genera sint, quorum in altero venustas sit, in altero dignitas; venustatem, mulierem ducere debemus; dignitatem, virilem. Ergo et a formâ removeatur omnis viro non dignus ornatus: et huic simile vitium in gestu, motuque caveatur.

But, as there are two kinds of beauty, in the one of which is loveliness, in the other dignity; we ought to regard loveliness as the quality of woman, dignity that of man. Therefore, let every ornament unworthy of a man be removed from his person, and let him guard against any similar defect in his gestures and movements.

CLOWNISHNESS TO BE AVOIDED.

Offic. i. 36.

Adhibenda est præterea munditia non odiosa, neque exquisita nimis; tantum quæ fugiat agrestem, et inhumanam negligentiam. Eadem ratio, est habenda vestitus; in quo (sicut in plerisque rebus) mediocritas optima est.

Besides, we must be neat in our person, though not over-particular, and let us shun boorish and ungentlemanlike slovenliness. The same principles must be applied to our dress, in which, as in most things, a mean is to be observed.

CONVERSATION.

Offic. i. 37.

Nec vero, tamquam in possessionem suam venerit, ex-

cludat alios: sed cum reliquis in rebus, tum in sermone communi, vicissitudinem non iniquam putet.

A conversationalist must not exclude others from conversation at the dinner-table, as if it were his own possession, but he ought to regard mutual interchange of ideas to be the rule in conversation, as in other things.

BRAGGING.

Offic. i. 38.

Deforme etiam est, de se ipso prædicare, falsa præsertim, et cum irrisione audientium, imitari militem gloriosum.

It is a silly thing to brag loudly of one's own doings, and to imitate the bragadocio-soldier in the play, telling falsehoods to the great amusement of the company.

DEGENERACY.

Offic. i. 39.

Odiosum est enim, cum a prætereuntibus dicitur:—*O domus antiqua, heu, quam dispari dominare domino!*

It is a disgraceful thing when the passers-by exclaim, "O ancient house! alas, how unlike is thy present master to thy former lord!"

A PALACE.

Offic. i. 39.

Ornanda est enim dignitas domo, non ex domo tota querenda: nec domo dominus, sed domino domus honestanda est.

A man's dignity should be increased by his house, and yet not wholly sought from it; the master ought not to be ennobled by the house, but the house by the master.

DUTIES OF JUSTICE.

Offic. i. 43.

Quibus rebus intelligitur, studiis, officiisque scientiæ, præponenda esse officia justitiæ, quæ pertinent ad hominum utilitatem; quâ nihil homini esse debet antiquius.

Hence it may be understood that the duties of justice are to be preferred to the studies and duties of knowledge, which relate to the interests of mankind; than which nothing is more important to man.

PUBLIC SPEAKING.

Offic. i. 44.

Ob eam causam eloqui copiose, modo prudenter, melius est, quam vel acutissime sine eloquentiâ cogitare: quod cogitatio in se ipsa vertitur, eloquentia complectitur eos, quibuscum communitate juncti sumus.

On this account it is better to speak eloquently, provided it is with prudence, than to think with acuteness, if it be destitute of eloquence; for thought terminates in itself, whereas eloquence embraces all those with whom we are united in the society of life.

FEAR.

Offic. ii. 7.

Malus custos diuturnitatis metus: contraque, benevolentia, fidelis est vel ad perpetuitatem.

Fear is a bad guardian of a thing that requires to last, while, on the other hand, affection is faithful to the end.

PLEASURES.

Offic. ii. 10.

Voluptates, blandissimæ dominae, majores partes animi a virtute detorquent; et dolorum cum admoventur faces, præter modum plerique exterrentur: vita, mors, divitiæ, paupertas, omnes homines vehementissime permovent. Quæ qui in utramque partem excelso animo, magnoque despiciunt, cumque aliqua his ampla, et honesta, res objecta est, totos ad se convertit, et rapit, tum quis non admiretur splendorem, pulchritudinemque virtutis?

Pleasures, those alluring mistresses, divert the great majority of mankind from the path of virtue; but when the torch of affliction is applied, they are terrified beyond measure. All men feel strongly life, death, riches, and poverty; but when men of a lofty and great spirit despise such things, and when they are drawn toward a noble object, who can refrain from admiring the splendour and beauty of their virtue?

INCORRUPTIBILITY.

Offic. ii. 11.

Maxime admirantur eum, qui pecuniâ non movetur: quod in quo viro perspectum sit, hunc igni spectatum arbitrantur.

Men particularly admire him who is not to be influenced by money; for in whomsoever they see this quality strongly marked, they regard him as ore purified by the fire.

HYPOCRISY AND TRUE POPULARITY.

Offic. ii. 12.

Quamquam præclare Socrates, hanc viam ad gloriam proximam, et quasi compendiarium dicebat esse, si quis id ageret, ut, qualis haberi vellet, talis esse. Quod si qui simulatione, et inani ostentatione, et ficto non modo sermone, sed etiam vultu, stabilem se gloriam consequi possentur, vehementer errant. Vera gloria radices agit, atque etiam propagatur: ficta omnia celeriter, tamquam flosculi, decidunt, nec simulatum potest quidquam esse diuturnum.

Well did Socrates say, that this was the nearest and the shortest road to glory, when a man acted so that he was such as he wished to be considered. Whereas those are greatly mistaken who think that they can obtain permanent glory by hypocrisy, vain pretence, and disguised words and looks. True glory strikes its roots deep, and spreads them on all sides; everything false disappears quickly, like spring flowers, nor can anything, that is untrue, be of long duration.

CONVERSATION.

Offic. ii. 14.

Sed tamen difficile dictu est, quantopere conciliet animos hominum comitas, affabilitasque sermonis.

But yet it is difficult to say how much men's minds are reconciled by a kind manner and affability of speech.

DUTY OF AN ADVOCATE.

Offic. ii. 14.

Nec tamen, ut hoc fugiendum est, ita habendum est religioni, nocentem aliquando, modo ne nefarium, impiumque defendere; vult hoc multitudo, patitur consuetudo, fert etiam humanitas.

We ought to consider it a duty to defend the guilty, provided he be not an abominable and impious wretch. The multitude wish this, custom allows it, and even humanity is willing to tolerate it.

BOUNTY.

Offic. ii. 15.

Omnino meminisse debemus id, quod a nostris hominibus sæpissime usurpatum, jam in proverbii consuetudinem

venit, largitionem fundum non habere; etenim quis potest modus esse, cum et idem qui consuerunt, et idem illud alii desiderant?

We ought particularly to remember this, as it is often in the mouths of the men of the present day, and has even passed into a proverb, "That a bountiful disposition has no bottom." For where can there be any moderation when both those who are accustomed to get, and others, are anxious for the same thing?

BENEFITS ILL BESTOWED.

Offic. ii. 18.

Nam præclare Ennius:

Benefacta male locata, malefacta arbitror.

Well has Ennius said, "Kindnesses ill bestowed are nothing but a curse and a disservice."

GRATITUDE.

Offic. ii. 20.

Commode autem, quicumque dixit, pecuniam qui habeat, non reddidisse: qui reddiderit, non habere: gratiam autem et qui retulerit, habere: et qui habeat, retulisse.

Well has it been said, whoever said it, "That the man who has received money has not repaid it, and he who has repaid it possesses it not; whereas he who has repaid a kindness shews his gratitude, and he who has it hath repaid it."

LEVELLING PRINCIPLE, NO MISCHIEF GREATER.

Offic. ii. 21.

Tum illud male: non esse in civitate duo millia hominum, qui rem haberent. Capitalis oratio, et ad æquationem bonorum pertinens: quâ peste quæ potest esse major?

He said very unwisely, "That there were not two thousand men of property in the whole state." A speech well worthy of notice, and which aimed at the equalising of property, than which there is no principle more pernicious in a state.

HEALTH.

Offic. ii. 24.

Sed valitudo sustentatur notitiâ sui corporis; et observatione, quæ res aut prodesse soleant, aut obesse; et continentia in victu omni, atque cultu, corporis tuendi causâ; et prætermittendis voluptatibus; postremo arte eorum, quorum ad scientiam hæc pertinent.

Good health is to be secured by attention to our bodies, and by observing what things benefit or injure us; by temperance in living, which tends to preserve the body; by refraining from sensuality; in short, by employing the skill of those who have devoted themselves to its study.

LEISURE.

Offic. iii. 1.

Publius Scipionem, Marce fili, eum, qui primus Africanus appellatus est, dicere solitum scripsit Cato, qui fuit fere ejus æqualis, *Numquam se minus otiosum esse, quam cum otiosus; nec minus solum, quam cum solus esset.* Magnifica vero vox, et magno viro, ac sapiente digna: quæ declarat, illum et in otio de negotiis cogitare, et in solitudine secum loqui solitum; ut neque cessaret umquam, et interdum colloquio alterius non egeret. Itaque duæ res, quæ languorem afferunt ceteris, illum acuebant, otium, et solitudo.

My son Marcus, Cato tells us that Publius Scipio, he who was called Africanus the Elder, used to say "that he was never less at leisure than when he was at leisure, nor less alone than when he was alone." A splendid saying, and worthy of a great and wise man, which shews that he used to deliberate on affairs in his leisure hours, and to converse with himself when he was alone, so that he never was idle, and sometimes did not require the society of others. Therefore the two things which cause ennui to others—namely, retirement and solitude—roused him.

NOTHING EXPEDIENT WHICH IS NOT ALSO VIRTUOUS.

Offic. iii. 7.

Nihil vero utile, quod non idem honestum: nihil honestum, quod non idem utile sit, sæpe testatur: negatque, ullam pestem majorem in vitam hominum invasisse, quam eorum opinionem, qui ista distraxerint.

He often assures us that there is nothing expedient which is not also honourable, nothing honourable which is not also expedient; and he maintains that there is no greater injury done to men than of those who try to separate them.

GUILT IN THE HESITATION OF A WICKED ACT.

Offic. iii. 8.

In ipsâ dubitatione facinus inest, etiamsi ad id non pervenerint.

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

THE TRUE WAY OF LIFE.

Offic. iii. 10.

Qui stadium, currit, eniti et contendere debet, quam maxime possit, ut vincat: supplantare eum, quicum certet, aut manu depellere, nullo modo debet; sic in vitâ sibi quemque petere, quod pertineat ad usum, non iniquum est: alteri deripere, jus non est.

He who runs in a racecourse ought to exert himself as much as he can to conquer, but ought by no means to trip up, or throw down the man with whom he is contending; so in the affairs of life there is nothing wrong in a man trying to obtain what may be for his advantage, yet roguery is unlawful.

IGNORANCE OF ANOTHER NOT TO BE PREYED ON.

Offic. iii. 17.

Neminem id agere, ut ex alterius prædetur inscientiâ.

No one should act so as to take advantage of the ignorance of his neighbour.

MAN OF INTEGRITY.

Offic. iii. 19.

Cum enim fidem alicujus, bonitatemque laudant; dignum esse dicunt, quicum in tenebris mices.

For when they praise the faith, the honour, the goodness of a man, they say, "He is one with whom we may play at odd and even in the dark."

PERJURY.

Offic. iii. 29.

Non enim falsum jurare, perjurare est: sed, quod ex animi tui sententiâ jurâris, sicut verbis concipitur more nostro, id non facere, perjurium est.

For to swear falsely is not at all times to be accounted perjury, but not to perform that which you have sworn according to the intentions of your mind—"ex animi tui sententiâ," as our law books have it—is perjury.

IPSE DIXIT.

Nat. D. i. 5.

Nec vero probare soleo id, quod de Pythagoreis accepi-mus: quos ferunt, si quid affirmarent in disputando, cum ex iis quæreretur, quare ita esset, respondere solitos, *ipse dixit*; ipse autem, erat Pythagoras.

Nor am I accustomed to approve of that which we have heard about the Pythagoreans, whom they say used to answer, when they made an assertion in discussing a subject, if they were asked why it was so, "He himself has said it." Now this "he" was Pythagoras.

AN APE.

Nat. D. i. 35.

Simia quam similis, turpissima bestia, nobis!

How like to us is that filthy beast the ape!

TIME DESTROYS THE FICTIONS OF ERROR.

Nat. D. ii. 2.

Opinionum enim commenta delet dies: naturæ judicia confirmat.

Time destroys the erroneous opinions of man, but confirms the judgments of nature.

HOW GOD IS TO BE WORSHIPPED.

Nat. D. ii. 28.

Cultus autem deorum, est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incorruptâ et mente, et voce veneremur; non enim philosophi solum, verum etiam majores nostri superstitionem a religione separaverunt.

The best, the purest, the most holy worship of the gods, and that which is most consistent with our duty, is to worship them always with purity and sincerity of words and thoughts; for not only philosophers, but even our ancestors have drawn a distinction between superstition and religion.

GOD.

Nat. D. ii. 30.

Nihil est præstantius Deo; ab eo igitur necesse est mundum regi. Nulli igitur est naturæ obediens aut subiectus Deus. Omnem ergo regit ipse naturam.

Nothing is superior to God; He must therefore govern the world. God is subject to no principle of nature, therefore He rules the whole of nature.

ELOQUENCE.

Nat. D. ii. 59.

Jam vero domina rerum (ut vos soletis dicere) eloquendi vis, quam est præclara, quamque divina? quæ primum effi-

cit, ut ea, quæ ignoramus, discere et ea, quæ scimus, alios docere possimus. Deinde hæc cohortamur, hæc persuademus, hæc consolamur afflictos, hæc deducimus perterritos a timore, hæc gestientes comprimimus, hæc cupiditates, iracundiasque restinguimus; hæc nos juris, legum, urbium societate devinxit: hæc a vitâ immani, et ferâ segregavit.

How noble and divine is eloquence! which is the mistress of all things, as you are accustomed to say. Which, in the first place, enables us to learn those things of which we are ignorant, and to teach others those things which we know; by this we exhort; by this we persuade; by this we console the afflicted; by this we dissipate the fears of the frightened; by this we restrain the eager; by this we put an end to passions and desires; it is this that has bound mankind by the community of privileges, of laws, towns, and civil society; this it is which has removed us far from the ills of a savage and barbarous life.

MAN.

Nat. D. ii. 60.

Terrenorum item commodorum omnis est in homine dominatus. Nos campis, nos montibus fruimur: nostri sunt amnes, nostri lacus: nos fruges serimus, nos arbores: nos aquarum inductionibus terris fecunditatem damus; nos flumina arcemus, dirigimus, avertimus: nostris denique manibus in rerum naturâ quasi alteram naturam efficere conamur.

Everything that the earth produces belongs to man: we enjoy the fields and the mountains; ours are the rivers and the lakes; we sow corn and plant trees; we give fruitfulness to the earth by irrigating the ground; we confine, direct, and turn the course of rivers; in short, by our proceedings we endeavour to form, as it were, a second nature.

INSPIRATION.

Nat. D. ii. 66.

Nemo vir magnus sine aliquo afflatu divino umquam fuit.

No man was ever great without divine inspiration.

REASONING OFTEN DARKENS MATTERS.

Nat. D. iii. 4.

Perspicuitas enim argumentatione elevatur.

The clearest subjects are often obscured by lengthened reasoning.

PREDESTINATION.

Divin. i. 55.

Quod cum ita sit, nihil est factum, quod non futurum fuerit, eodemque modo nihil est futurum, cujus non causas idipsum efficientes, natura contineat.

Since this is so, nothing has ever happened which has not been predestinated, and in the same way nothing will ever occur the predisposing causes for which may not be found in nature.

IMPOSTORS.

Divin. i. 58.

Non habeo denique nauci Marsum augurem,
Non vicanos haruspices, non de circo astrologos,
Non Isiacos conjectores, non interpretes somniū,
Non enim sunt ii aut scientiā, aut arte divini,
Sed superstitiosi vates, impudentesque harioli.
Aut inertes, aut insani, aut quibus egestas imperat:
Qui sibi semitam non sapiunt, alteri monstrant viam:
Quibus divitias pollicentur, ab iis drachmam ipsi petunt.
De his divitiis sibi deducant drachmam, reddant cetera.

In short, I care nothing for the Marsian augurs, nor the village haruspices, nor strolling astrologers, nor for the gypsy priests of Isis, nor for the interpreters of dreams; for these possess neither science nor art, but are superstitious priests and impudent impostors. They are either lazy or mad, or act to gain a livelihood; knowing not the right path themselves, they pretend to shew it to others, promising riches to gain a penny.

TEACHERS.

Divin. ii. 2.

Quod enim munus reipublicæ afferre majus, meliusve possumus, quam si docemus, atque erudimus juventutem!

What nobler employment, or more advantageous to the state, than that of the man who instructs the rising generation!

A WISE PROPHET.

Divin. ii. 5.

Bene qui conjiciet, vatem hunc perhibebo optimum.
The best guesser I shall always call the most sagacious prophet.

KNOWLEDGE OF FUTURITY.

Divin. ii. 9.

Atque ego ne utilem quidem arbitror esse nobis futurarum rerum scientiam. Quæ enim vita fuisset Priamo, si ab adolescentiā, scisset, quos eventus senectutis esset habiturus!

For my own part, I can never believe that a knowledge of future events would be of advantage to us; for what a miserable life Priam would have led, had he known the occurrences that were to befall him in his old age!

STAR-GAZING.

Divin. ii. 13.

Quod est ante pedes, nemo spectat: cæli scrutantur plagas.

Nobody looks at what is immediately before them; we are all employed in gazing at the stars.

MAN PRESIDENT AND SAGACIOUS.

Leg. i. 7.

Animal hoc providum, sagax, multiplex, acutum, memor, plenum rationis et consilii, quem vocamus Hominem, præclarā quādam conditione generatum esse a supremo Deo. Solum est enim ex tot animantium generibus, atque naturis, particeps rationis, et cogitationis, cum cetera sint omnia expertia. Quid est autem, non dicam in homine, sed in omni cælo, atque terrā, ratione divinius? quæ cum adolevit, atque perfecta est, nominatur rite sapientia.

This provident, sagacious, versatile, subtle, thoughtful, rational, wise animal, which we call man, has been created by the supreme God with a certain noble privilege; for he alone of so many different kinds and sorts of animals is partaker of reason and reflection, when all others are destitute of them. But what is there, I will not say in man, but in all heaven and earth, more divine than reason? which, when it has arrived at maturity, is properly termed wisdom.

NO NATION SO SAVAGE THAT DOES NOT ACKNOWLEDGE GOD.

Leg. i. 8.

Itaque ex tot generibus nullum est animal, præter hominem, quod habeat notitiam aliquam dei: ipsisque in hominibus nulla gens est neque tam immansueta neque tam fera, quæ non, etiam si ignoret, qualem habere deum deceat,

en habendum sciat. Ex quo efficitur illud, ut is ag-
oscat Deum, qui, unde ortus sit, quasi recordetur, ac
noscat.

Therefore, of all kinds of animals there is none except man that has knowledge of a God; among men there is not a nation so savage and brutish which, though it may not know what kind of a being God ought to be, yet knows that there must be one. From this we may infer that, whoever, as it were, recollects and knows whence he is sprung, must acknowledge the existence of a God.

INSPIRATION OF MAN.

Leg. i. 22.

Nam qui se ipse nôrit, primum aliquid sentiet se habere divinum, ingeniumque in se suum, sicut simulacrum aliquod, dedicatum putabit; tantoque munere deorum semper dignum aliquid et faciet, et sentiet: et, cum se ipse perspexerit, totumque tentârit; intelliget, quem admodum a naturâ subornatus in vitam venerit, quantaque instrumenta habeat ad obtinendam, adipiscendamque sapientiam.

For whoever is acquainted with his own mind, will, in the first place, feel that he has a divine principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods; and when he shall have proved and thoroughly examined himself, he will perceive in what manner furnished by nature he has come into life, and what means he obtains and possesses to procure wisdom.

LAW.

Leg. ii. 4.

Hanc igitur video sapientissimorum fuisse sententiam, legem neque hominum ingeniis excogitatam, nec scitum aliquod esse populorum, sed æternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientiâ. Ita principem legem illam, et ultimam, mentem esse dicebant, omnia ratione aut cogentis, aut vetantis dei: ex quâ illa lex, quam dii humano generi dederunt, recte est laudata. Est enim ratio, mensque sapientis, ad jubendum, et ad deterrendum idonea.

I see, therefore, that this has been the idea of the wisest, that law has not been devised by the ingenuity of man, nor yet is it a mere decree of the people, but an eternal principle which must direct the whole universe, ordering and forbidding everything with entire wisdom. Thus they used to say that the mind of the divin-

ity was the real and ultimate law which orders or forbids everything justly; hence that law which the gods have assigned to mankind is justly deserving praise, for it is the reason and mind of a wise being well fitted to order or forbid.

LAW.

Leg. ii. 4.

Erat enim ratio profecta a rerum naturâ, et ad recte faciendum impellens, et a delicto avocans: quæ non tum denique incipit lex esse, cum scripta est, sed tum, cum orta est. Orta autem simul est cum mente divinâ. Quamobrem, lex vera, atque princeps, apta ad jubendum, et ad vetandum, ratio summi Jovis.

For it was reason derived from the nature of things, impelling man to what is right, and deterring him from what is wrong, which does not then begin to be law, when it is found written down in books, but was so from the first moment of its existence. It was co-eternal with the divine mind, wherefore true and ultimate law fitted to order and to forbid is the mind of the supreme being.

LAW.

Leg. ii. 5.

Ergo est lex, justorum injustorumque distinctio, ad illam antiquissimam, et rerum omnium principem expressa naturam, ad quam leges hominum diriguntur, quæ supplicio improbos afficiunt, defendunt ac tuentur bonos.

Law, therefore, is what distinguishes right and wrong, derived from nature herself, the most ancient principle of all things, to which the laws of men direct themselves, when they impose penalties on the wicked, and protect and defend the good.

STAINS OF THE CONSCIENCE CANNOT BE OBLITERATED.

Leg. ii. 10.

Animi labes nec diuturnitate vanescere nec amnibus ullis elui potest.

The stains that affect the mind cannot be got rid of by time, nor yet can the multitudinous waters of the sea wash them away.

CICERO OPPOSED TO BALLOT.

Leg. iii. 15.

Nam ego in istâ sum sententiâ, quâ te fuisse semper scio, nihil ut fuerit in suffragiis voce melius.

For I am of the same opinion as you have always been, that open "vivâ voce" voting is the best method at elections.

BALLOT A COVER FOR CORRUPT VOTES.

Leg. iii. 15.

Quamobrem suffragandi nimia libido in non bonis causis eripienda fuit potentibus, non latebra danda populo, in quâ, bonis ignorantibus, quid quisque sentiret, tabella vitiosum occultaret suffragium. Itaque isti rationi neque lator quisquam est inventus, nec auctor umquam bonus.

Wherefore the powerful ought rather to have been deprived of their power of influencing votes for bad purposes, than that the ballot should have been conferred on the people, whereby corrupt votes are concealed, virtuous citizens being left in the dark as to the sentiments of each. Wherefore no good man has ever been found to bring forward or propose such a law.

POWER OF ELOQUENCE.

Or. i. 8.

Nil mihi videtur præstabilius, quam posse dicendo tenere hominum cœtus, mentes allicere, voluntates impellere quo velit, unde autem velit deducere.

Nothing appears to me to be nobler than to keep assemblies of men entranced by the charms of eloquence, wielding their minds at will, impelling them at one time, and at another dissuading them from their previous intentions.

A HARVEST.

Or. ii. 65.

Ut sementem feceris, ita metes.

As you sow, so shall you reap.

UNLEARNED GOOD SENSE RATHER THAN LOQUACIOUS FOLLY.

Or. iii. 35.

Malo indisertam prudentiam quam stultitiam loquacem.

I prefer the wisdom of the unlearned to the folly of the loquacious.

HIGHEST PLACE.

Or. 1.

Prima enim sequentem, honestum est in secundis, tertiusque consistere.

When you are aspiring to the highest place, it is honourable to reach the second, or even to linger in the third rank.

THE BEAUTIFUL IN THE MIND ONLY.

Or. 2.

Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque, auribus, neque ullo sensu percipi potest: cogitatione tantum, et mente complectimur.

I am of opinion that there is nothing so beautiful, but that there is something still more beautiful, of which this is the mere image and expression,—a something which can neither be perceived by the eyes, the ears, nor any of the senses; we comprehend it merely in the thoughts of our minds.

GRANDILOQUENT ORATORS.

Or. 5.

Nam et grandiloqui, ut ita dicam, fuerunt cum amplâ et sententiarum gravitate, et majestate verborum, vehementes, varii, copiosi, graves: ad permovendos, et convertendos animos instructi, et parati: quod ipsum alii asperâ, tristi, horridâ oratione, neque perfectâ, neque conclusâ: alii lævi, et instructâ, et terminatâ.

For there have been grandiloquent orators, so to speak, impressive and sonorous in their language, vehement, versatile, and copious; well trained and prepared to excite and turn the minds of their audience. While the same effect has been produced by others, by a rude, rough, unpolished mode of address, without finish or delicacy; while others have effected the same by smooth, well-turned periods.

NEAT ORATORS.

Or. 6.

Et contra tenues, acuti, omnia docentes, et dilucidiora, non ampliora, facientes, subtili quâdam, et pressâ oratione limati. In eodemque genere alii callidi, sed impoliti, et consulto rudium similes et imperitorum: alii in eâdem jejunitate concinniores, id est, faceti, florentes etiam, et leviter ornati.

On the other hand, there are orators of subtle and acute minds, well educated, making every subject which they treat clear, but adding little in reality to our knowledge, refined and correct in their language. Among these some are crafty, but unpolished, and on purpose rude and apparently unskilful; while others exhibit more elegance in their barrenness and want of spirit—that is to say, they are facetious, flowery in their language, and admit of a few ornaments.

THE POWER OF THE VOICE DERIVED FROM THREE SOUNDS.

Or. 18.

Mira est enim quædam natura vocis: cujus quidem, e tribus omnino sonis, inflexo, acuto, gravi, tanta sit, et tam suavis varietas perfecta in cantibus.

Wonderful indeed is the nature of the voice, which, though consisting merely of three sounds,—the bass, treble, and the tenor,—yet possesses great power, and a sweet variety, as is shewn in songs.

EXCESS OFFENDS MORE THAN FALLING SHORT.

Or. 22.

In omnibus rebus videndum est, quatenus, etsi enim suus cuique modus est, tamen magis offendit nimium, quam parum. In quo Apelles pictores quoque eos peccare dicebat, qui non sentirent, quid esset satis.

In everything we must consider how far we ought to go, for though everything has its proper medium, yet too much is more offensive than too little. Hence Apelles used to say, that those painters committed a fault who did not know what was enough.

THE ELOQUENT MAN.

Or. 29.

Is enim est eloquens, qui et humiliter subtiliter, et magna graviter, et mediocriter temperate potest dicere.

He is the eloquent man who can treat subjects of an humble nature with delicacy, lofty things impressively, and moderate things temperately.

IGNORANCE OF THE PAST.

Or. 34.

Nescire autem, quid antea, quam natus sis, acciderit, id est semper esse puerum.

Not to know what happened before one was born, is always to be a child.

IN GREAT ARTS THE HEIGHT DELIGHTS US.

Or. 43.

Nam omnium magnarum artium, sicut arborum, altitudo nos delectat; radices, stirpesque non item: sed esse illa sine his non potest.

For in all great arts, as in trees, it is the height that charms us; we care nothing for the roots or trunks, yet it could not exist without the aid of these.

TO BE ASHAMED OF OUR PROFESSION.

Or. 43.

Me autem, sive pervagatissimus ille versus, qui vetat,

Artem pudere proloqui, quam facites,

dissimulare non sinit, quin delecter.

That very common verse which forbids us "to be ashamed of speaking of the profession which we practise," does not allow me to conceal that I take delight in it.

WISDOM IN NOT THINKING THAT ONE KNOWS THAT OF WHICH HE IS IGNORANT.

Acad. Quæst. i. 4.

Ob eam rem se arbitrari ab Apolline omnium sapientissimum esse dictum, quod hæc esset una omnis sapientia, non arbitrari, sese scire, quod nesciat.

For this cause he imagined that Socrates was called the wisest of men by Apollo, because all wisdom consists in this, not to think that we know what we do not know.

THE SOW.

Acad. Quæst. i. 4.

Non sus Minervam, ut ajunt.

The sow should not teach Minerva, according to the proverb.

LIKE AS TWO EGGS.

Acad. Quæst. iv. 18.

Videsne, ut in proverbio sit ovorum inter se similitudo?

Like as two eggs, according to the proverb.

FALSEHOOD OFTEN BORDERS ON TRUTH.

Acad. Quæst. iv. 21.

Ita enim finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere.

So close does falsehood approach to truth, that the wise man would do well not to trust himself on the narrow ledge.

DEATH ALWAYS IMPENDING.

Fin. i. 18.

Accedit etiam mors, quæ, quasi saxum Tantalò, semper impendet: tum superstitio, quæ qui est imbutus, quietus esse numquam potest.

Death approaches, which is always impending over us, like the stone over Tantalus; then comes superstition, with which he, who is racked, can never have peace of mind.

MAN BORN FOR TWO THINGS.

Fin. ii. 13.

Homo ad duas res, ad intelligendum et ad agendum est natus.

Man has been born for two things—thinking and acting.

RARE THINGS.

Fin. ii. 25.

In omni arte, quâvis scientiâ, vel in ipsâ virtute, optimum quidque rarissimum est.

In every art, science, and we may say even in virtue itself, the best is most rarely to be found.

PAST LABOURS.

Fin. ii. 32.

Vulgo enim dicitur, *Jucundi acti labores*: nec male Euripides: concludam, si potero, Latine: Græcum enim hunc versum nôstis omnes: *Suavis laborum est præteritorum memoria*.

It is generally said, "Past labours are pleasant." Euripides says, for you all know the Greek verse, "The recollection of past labours is pleasant."

LITERATURE NECESSARY TO THE MIND.

Fin. v. 19.

Animi cultus quasi quidam humanitatis cibus.

The cultivation of the mind is a kind of food supplied for the soul of man.

ARTS CHERISHED BY RESPECT SHEWN TO THEM.

Tusc. Quæst. i. 2.

Honos alit artes omnesque incenduntur ad studia gloriâ: jacentque ea semper, quæ apud quosque improbantur.

The honour shewn to arts cherishes them, for all are incited to their pursuit by fame; the arts which are contemned by a people make always slight progress.

LAW OF NATIONS IS THE CONSENT OF ALL NATIONS.

Tusc. Quæst. i. 13.

Omni in re consensio omnium gentium, lex naturæ putanda est.

In everything the consent of all nations is regarded as the law of nature.

ANTICIPATION OF FUTURE AGES.

Tusc. Quæst. i. 15.

Nescio quomodo inhæret in mentibus quasi sæculorum quoddam augurium futurorum; idque in maximis ingeniis, altissimisque animis et existit maxime, et apparet facillime; quo quidem dempto, quis tam esset amens, qui semper in laboribus et periculis viveret?

There resides in the human breast, I know not how, a certain anticipation of future ages; this exists and appears chiefly in the noblest spirits; if it were taken from us, who is there so mad as to lead a life of danger and anxiety?

THE SOUL EXISTS BY CONSENT OF ALL NATIONS.

Tusc. Quæst. i. 16.

Ut deos esse naturâ opinamur, qualesque sint, ratione cognoscimus; sic permanere animos arbitramur, consensu rationum omnium; quâ in sede manebant, qualesque sint, ratione discendum est.

As nature tells us, there are gods, and we know, by reason, what like they must be, so, by the consent of all nations, we believe that the soul exists for eternity; but where it is to exist, and of what nature it is, we must learn from reason.

TO ERR WITH PLATO.

Tusc. Quæst. i. 17.

Errare mehercule malo cum Platone, quem tu quanti facias, scio, et quem ex tuo ore admiror, quam cum istis vera sentire.

By Hercules, I prefer to err with Plato, whom I know how much you value, than to be right in the company of such men.

A PROFESSION.

Tusc. Quæst. i. 18.

Quam quisque nôrit artem, in hâc se exerceat.
Let a man practise the profession which he best knows.

THE SOUL IMPRISONED IN THE BODY.

Tusc. Quæst. i. 22.

Mihi quidem naturam animi intuenti, multo difficilior occurrit cogitatio, multoque obscurior, qualis animus in corpore sit, tamquam alienæ domui quam qualis, cum exierit, et in liberum cælum, quasi domum suam venerit.

When I reflect on the nature of the soul, it is much more difficult for me to conceive what like the soul is in the body, where it dwells as in a foreign land, than what like it must be when it has left the body and ascended to heaven, its own peculiar home.

THE SOUL.

Tusc. Quæst. i. 27.

Ita quidquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste et divinum est ob eamque rem æternum sit necesse est.

Whatever that principle is which feels, conceives, lives, and exists, it is heavenly and divine, and therefore must be eternal.

THE MIND.

Tusc. Quæst. i. 29.

Mentem hominis, quamvis eam non videas, ut deum non vides: tamen ut deum agnoscis ex operibus ejus, sic ex memoriâ rerum, et inventione, et celeritate motus, omnique pulchritudine virtutis viam divinam mentis agnoscito.

Although you are not able to see the mind of man, as you see not God, yet as you recognise God from His works, so you must acknowledge the divine power of the mind from its recollection of past events, its powers of invention, from its rapidity of movement, and the desire it has for the beautiful.

SUICIDE.

Tusc. Quæst. i. 30.

Vetat dominans ille in nobis deus, injussu hinc nos suo demigrare.

That divine principle that rules within us forbids us to leave this world without the orders of the Divinity.

DEATH.

Tusc. Quæst. ii. 17.

—Qui alteri exitium parat,
Eum scire oportet sibi paratam pestem, ut participet parem.

He who is preparing destruction for another, may be certain that his own life is in danger.

CUSTOM.

Tusc. Quæst. ii. 17.

Consuetudinis magna vis est.

Great is the power of custom.

GLORY.

Tusc. Quæst. iii. 2.

Est enim gloria, solida quædam res, et expressa, non adumbrata; ea est consentiens laus bonorum, incorrupta vox bene judicantium de eccellente virtute; ea virtuti resonat, tamquam imago, quæ quia recte factorum plerumque comes est, non est bonis viris repudianda.

Glory is something that is really and actually existing, and not a mere sketch; it is the united expression of approval by the good, the genuine testimony of men who have the power of forming a proper judgment of virtuous conduct; it is the sound given back by virtue, like the echoes of the woods, which, as it usually attends on virtuous actions, is not to be despised by the good.

THE FOOL LYNX-EYED TO THE FOLLIES OF HIS NEIGHBOURS.

Tusc. Quæst. iii. 30.

Est proprium stultitiæ, aliorum vitia cernere, oblivisci suorum.

It is the peculiar quality of a fool to be quick in seeing the faults of others, while he easily forgets his own.

PHILOSOPHY.

Tusc. Quæst. v. 2.

O vitæ philosophia dux! o virtutis indagatrix, expultrixque vitiorum! quid non modo nos, sed omnino vita hominum sine te esse potuisset? tu urbes peperisti: tu

dissipatos homines in societatem vitæ convocasti: tu eos inter se primo domiciliis, deinde conjugis, tum litterarum, et vocum communione junxisti: tu inventrix legum, tu magistra morum, et disciplinæ fuisti: ad te confugimus: a te opem petimus. Est autem unus dies bene, et ex præceptis tuis actus, peccanti immortalitati anteponendus.

Philosophy, thou guide of life! Thou searcher after virtue, and banisher of vice! What would not only we ourselves, but the whole life of men, have been without thy aid? It is thou that foundedst cities, collectedst men in social union; thou that broughtest them together first in dwellings, then in marriage, then in all the delights of literature; thou discoveredst laws, bestowedst on men virtuous habits: to thee we fly for aid. One day spent virtuously, and in obedience to thy precepts, is worth an immortality of sin.

SOCRATES.

Tusc. Quæst. v. 4.

Socrates primus philosophiam devocavit e cælo, et in urbibus collocavit, et in domos etiam introduxit, et cœgit de vitâ, et moribus, rebusque bonis et malis quærere.

Socrates was the first who brought down philosophy from heaven, introducing it into the abodes of men, and compelling them to study the science of life, of human morals, and the effects of things good and bad.

FATHERLAND WHEREVER WE ENJOY OURSELVES.

Tusc. Quæst. v. 37.

Patria est ubicumque est bene.

Socrates quidem cum rogaretur, enjatem se esse diceret, mundanum, inquit. Totius enim mundi se incolam, et civem arbitrabatur.

Our country is wherever we find ourselves to be happy. When Socrates was asked to what country he belonged, he said, "that he was a citizen of the world." For he thought himself an inhabitant and citizen of the whole universe.

DRINK OR DEPART.

Tusc. Quæst. v. 41.

Mihi quidem in vitâ, servanda videtur illa lex, quæ in Græcorum conviviis obtinetur: *Aut bibat, aut abeat.*

In life we ought, in my opinion, to observe that rule, which prevails in the banquets of the Greeks: "Let him either drink or depart."

ELOQUENCE THE COMPANION OF PEACE.

Brut. 12.

Pacis est comes, otique socia et jam bene constituta civitatis quasi alumna quædam, eloquentia.

Eloquence is the companion of peace, the associate of a life of leisure, and the pupil, as we may say, of a state that is properly constituted.

VIRTUE TO BE PUT IN PRACTICE.

De Republ. i. 2.

Nec vero habere virtutem satis est, quasi artem aliquam, nisi utare.

Nor is it sufficient merely to be in possession of virtue, as if it were an art, but we must practise it.

VIRTUE CONSISTS IN ACTION.

De Republ. i. 2.

Virtus in usu sui tota posita est.

The whole of virtue consists in practice.

FATHERLAND NOT A REFUGE FOR OUR IDLENESS.

De Republ. i. 4.

Neque enim hâc nos patria lege genuit aut educavit; ut nulla quasi alimenta expectaret a nobis, ac tantummodo nostris ipsa commodis serviens, tutum perfugium otio nostro suppeditaret, et tranquillum ad quietem locum; sed ut plurimas et maximas nostri animi, ingenii, consilii partes ipsa sibi ad utilitatem suam pignaretur, tantumque nobis in nostrum privatum usum, quantum ipsi superesse posset, remitteret.

Nor has our fatherland produced and brought us up, so that she should derive no advantage from us, or that we should regard it as created for our mere convenience—as a place where we may tranquilly while away our useless existence in idleness and sloth. Such is not the proper view in which we should regard our country. She claims from us the mightiest exertions of our mind, and of all our powers, and only gives back for our private use what remains of our stock of time after we have been so employed.

STATESMEN RESEMBLE THE DIVINE POWERS.

De Republ. i. 7.

Neque enim est ulla res, in quâ propius ad deorum

numen virtus accedat humana, quam civitates aut condere novas aut conservare jam conditas.

Nor is there anything in which the virtue of mankind approaches nearer to the gods than when they are employed in founding new commonwealths, and in preserving those already founded.

A COMMONWEALTH BOUND BY THE COMPACT OF JUSTICE.

De Republ. i. 25.

Est igitur respublica res populi; populus autem non omnis hominum cœtus, quoque modo congregatus, sed cœtus multitudinis juris consensu et utilitatis communione sociatus.

A state is the common weal of a people; but a people is not every assembly of men brought together in any way; it is an assembly of men united together by the bonds of just laws, and by common advantages.

THE WEALTHIEST REGARDED THE NOBLEST.

De Republ. i. 34.

Nam divitiæ, nomen, opes vacuæ consilio et vivendi atque aliis imperandi modo, dedecoris plenæ sunt et insolentis superbæ: nec ulla deformior species est civitatis quam illa in quâ opulentissimi optimi putantur.

For riches, great fame, wealth unaccompanied by wisdom and the knowledge of living virtuously and commanding properly, are only the cause of greater disgrace, and of exhibiting insolence in more glaring colours; nor is there any form of state more disgraceful to men than that in which the wealthiest are regarded the noblest.

EQUALITY OF DEMOCRACIES.

De Republ. i. 34.

Nam æqualitas quidem juris, quam amplexantur liberi populi, neque servari potest: ipsi enim populi, quamvis soluti effrenatique sint, præcipue multis multa tribuunt; et est in ipsis magnus delectus hominum et dignitatum; eaque quæ appellatur æqualitas iniquissima est.

For equality of rights, of which a free people is so fond, cannot be maintained; for the very people themselves, though they are their own masters, and perfectly uncontrolled, give up much power to many of their fellow-citizens, shewing cringing respect to men and dignities. That which is called equality is most iniquitous in its acts.

AUTHORITIES LESS THAN ARGUMENTS.

De Republ. i. 38.

Apud bonum judicem, argumenta plus quam testes valent.

In the eyes of a wise judge, proofs by reasoning are of more value than witnesses.

LICENCE.

De Republ. i. 40.

Licet enim lascivire dum nihil metuas, ut in navi ac sæpe etiam in morbo levi.

When you have nothing to fear, you may enjoy yourself as in a ship, or in some trifling disease.

REVOLUTIONARY MADNESS.

De Republ. i. 42.

Si quando aut regi justo vim populus attulerit regnovum eum spoliavit; aut etiam, id quod evenit sæpius, optima sanguinem gustavit, ac totam rempublicam substravit libidini suæ; cave putes autem mare ullum aut flammam esse tantam, quam non facilius sit sedare, quam effrenatam insolentiâ multitudinem.

When a people has once treated with violence a just king, or hurled him from his throne, or even, what has often happened, has tasted the blood of the nobles, and subjected the whole commonwealth to their fury, do not be foolish enough to imagine that it would be easier to calm the most furious hurricane at sea, or flames of fire, than to curb the unbridled insolence of the multitude.

CHANGES OF GOVERNMENT LIKE A GAME OF BALL.

De Republ. i. 44.

Sic tanquam pilam rapiunt inter se reipublicæ statum, tyranni ab regibus; ab iis autem principes aut populi; a quibus aut factiones aut tyranni; nec diutius unquam tenetur idem reipublicæ modus.

Then tyrants snatch the government from kings, like at a game of ball; from them the nobles or people in their turn, to whom succeed factious parties or tyrants; nor does the same form of government ever remain for any length of time.

THE BRITISH CONSTITUTION.

De Republ. i. 45.

Quod cum ita sit, tribus primis generibus longe præstat meâ sententiâ regium; regio autem ipsi præstabit id, quod erit æquatum et temperatum ex tribus optimis rerum publicarum modis. Placet enim esse quiddam in republicâ præstans et regale; esse aliud auctoritate principum partum ac tributum; esse quasdam res servatas iudicio voluntatique multitudinis.

Since this is so, in my opinion monarchy is by far the best of the three forms; but the monarchical is excelled by that which is made up and formed of the three best kinds of government. In a state there ought to be something super-eminent and royal; another portion of power ought to be assigned to the nobles, and some ought to be reserved for the lower classes.

GREATEST NUMBER.

De Republ. ii. 22.

Semper in republicâ tenendum est, ne plurimum valeant plurimi.

In a state this rule ought always to be observed, that the greatest number should not have the predominant power.

JUSTICE ORDERS TO CONSULT THE GOOD OF ALL.

De Republ. iii. 12.

Justitia præcipit parcere omnibus, consulere generi hominum, suum cuique reddere, sacra, publica, aliena non tangere.

Justice commands us to have mercy on all men, to consult for the interests of mankind, to give every one his due, not to commit sacrilege, and not to covet the goods of others.

A MODEST MAN.

Ep. ii. 6.

Grave est enim homini pudenti, petere aliquid magnum ab eo, de quo se bene meritum putet: ne id, quod petat, exigere magis, quam rogare; et in mercedis potius, quam beneficii loco numerare videatur. Est animi ingenui, cui multum debeas, eidem plurimum velle debere.

It is annoying to a modest man to ask anything of value from one on whom he thinks that he has conferred a favour, lest he should seem to demand as a right rather than ask as a favour:

and should appear to account it as a remuneration rather than a kindness. It is the feeling of a noble and liberal mind to be willing to owe much to the man to whom you already owe much.

ADVICE WISEST FROM YOURSELF.

Ep. ii. 7.

Nemo est qui tibi sapientius suadere possit teipso: numquam labere, si te audies.

There is no one who can give wiser advice to you than yourself: you will never err if you listen to yourself.

VICTORY IN CIVIL WAR.

Ep. iv. 4.

Victoriâ, quæ civilibus bellis semper est insolens.

Spirit of insolence, which victory in all civil wars never fails to inspire.

EMPIRICS.

Ep. iv. 5.

Neque imitare malos medicos, qui in alienis morbis fitentur tenere se medicinæ scientiam, ipsi se curare non possunt.

Nor resemble those unskilful empirics, who, at the same time that they pretend to be furnished with remedies for other men's disorders, are altogether incapable of finding a cure for their own.

GRIEF LESSENER BY TIME.

Ep. iv. 5.

Nullus dolor est, quem non longinquitas temporis minuat, ac molliat.

There is no grief which time does not lessen and soften.

CIVIL WARS.

Ep. iv. 9.

Omnia sunt misera in bellis civilibus, sed miserius nihil, quam ipsa victoria: quæ etiamsi ad meliores venit, tamen eos ipsos ferociiores, impotentioresque reddit: ut, etiamsi naturâ tales non sint, necessitate esse cogantur; multa enim victori eorum arbitrio, per quos vicit, etiam invito, facienda sunt.

All civil wars abound with numberless calamities: but amidst its many miserable consequences, none is more justly to be dreaded

than victory itself. For though it should turn on the more meritorious side, yet it will be apt to inspire even these with a spirit of insolence and cruelty: and if they should not be so by inclination, they at least will by necessity. For in many instances the victor must find himself constrained to comply with the will of those who assist him in his conquest.

CHANGES SUITED TO AMUSE.

Ep. v. 12.

Nihil est aptius ad delectationem lectoris quam temporum varietates fortunæque vicissitudines.

There is nothing more suited to amuse the reader than the changes to which we are subject and the vicissitudes of fortune.

NOTHING TO BE MORE GUARDED AGAINST THAN CRIME.

Ep. vi. 1.

Simus eâ mente, quam ratio, et virtus præscribit, ut nihil in vitâ nobis præstandum, præter culpam, putemus: eâque cum careamus, omnia humana placate et moderate feramus.

Let us be of that opinion, which reason and virtue dictate, that we have nothing to guard against in life except crime; and when we are free from that, we may endure everything else with patience and moderation.

CONSOLATION UNDER ADVERSITY.

Ep. vi. 4.

Conscientiam rectæ voluntatis, maximam consolationem esse rerum incommodarum: nec esse ullum magnum malum, præter culpam.

It is, indeed, the greatest consolation under adversity, to be conscious of having always meant well, and to be persuaded that nothing but guilt deserves to be considered as a severe evil.

ALLEVIATION OF MISFORTUNE.

Ep. vi. 6.

Levat enim dolorem communis quasi legis, et humanæ conditionis recordatio.

For to reflect on the misfortunes to which mankind in general are exposed, greatly contributes to alleviate the weight of those which we ourselves endure.

LOVE SOMETIMES COUNTERFEIT.

Ep. ix. 16.

Non facile dijudicatur amor verus, et fictus, nisi aliquod

incidat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perspicui possit: cætera sunt signa communia.

It must be confessed, at the same time, that a pretended affection is not easily discernible from a real one, unless in seasons of distress. For adversity is to friendship what fire is to gold—the only infallible test to discover the genuine from the counterfeit. In all other circumstances they both bear the same common signatures.

BLUNDERS.

Ep. x. 20.

Culpa enim illa, *bis ad eundem*, vulgari reprehensa proverbio est.

For to stumble twice against the same stone is a disgrace, you know, even to a proverb.

THE MENACES OF ANY ONE ARE IMPOTENT TO THE FREE.

Ep. xi. 3.

Nulla enim minantis auctoritas apud liberos est.

To the free and independent, the menaces of any man are perfectly impotent.

THE MISERY OF THE VANQUISHED IN CIVIL WARS.

Ep. xii. 18.

Bellorum civilium hi semper exitus sunt, ut non ea solum fiant, quæ velit victor, sed etiam, ut iis mos gerendus sit, quibus adjutoribus sit parta victoria.

It is the certain consequence, indeed, of all civil wars, that the vanquished must not only submit to the will of the victor, but to the will of those also who assisted him in his conquest.

THE FIRST APPROACHES OF FRIENDSHIP ARE IMPORTANT.

Ep. xiii. 10.

In omnibus novis conjunctionibus interest, qualis primus aditus sit, et quâ commendatione quasi amicitiae fores aperiantur.

But, in forming new connexions of every sort, it is of much importance in what manner the first approaches are made, and by whose hands the avenues of friendship (if I may so express myself) are laid open.

TO BE PRAISED BY ONE PRAISED BY ALL THE WORLD.

Ep. xv. 6.

Latus sum laudari me, inquit Hector, opinor apud
Nævium, *abs te, pater, laudato viro.*

I am delighted to be praised by one who is praised by all the world.

THERE IS HOPE WHILE THERE IS LIFE.

Ep. ad Att. ix. 10.

Ægroto, dum anima est, spes est.

While there is life, there is hope.

THE VIRTUOUS ARE NOT SUSPICIOUS.

Ep. ad Fratr. i. 1.

Nam ut quisque est vir optimus, ita difficillime esse
alios improbos suspicatur.

For the more virtuous any man is in himself, the less easily
does he suspect others to be vicious.

HYPOCRISY IN MOST MEN.

Ep. ad Fratr. i. 1.

Multis enim simulationum involucribus tegitur, et quasi
velis quibusdam obtenditur uniuscujusque natura: frons,
oculi, vultus persæpe mentiuntur; oratio vero sæpissime.

For every man's nature is concealed with many folds of disguise,
and covered as it were with various veils. His nature, his brows,
his eyes, and very often his countenance are deceitful, and his
speech is most commonly a lie.

SELF-LOVE.

Ep. ad Fratr. iii. 8.

Quam se ipse amans sine rivali.

How much in love with himself, and that without a rival.

CLAUDIANUS

REASON AND NOT PASSION OUGHT TO GUIDE MAN.

xvii. 228.

*Diis proximus ille est,
Quem ratio, non ira movet, qui facta rependens
Consilio punire potest.*

That man approaches the gods, who is guided by reason and not
by passion, and who, weighing the facts, can proportion the punish-
ment with discretion.

HOW A KINGDOM OUGHT TO BE GOVERNED.

xvii. 239.

*Peraget tranquilla potestas
Quod violenta nequit; mandataque fortius urget
Imperii quies.*

Power will accomplish more by gentle than by violent means;
and calmness will best enforce the imperial mandates.

A BEGGAR ON HORSEBACK.

xviii. 181.

Asperius nihil est humili, cum surgit in altum.

Nothing is more harsh than a low-born man raised to high
estate.

MAN OF HONOUR.

xxi. 39.

*Mens ardua semper
A puero, tenerisque etiam fulgebat in annis
Fortunæ majoris honos. Erectus et acer
Nil breve moliri, nullis hæerere potentum
Limnibus.*

He cherished lofty thoughts from his boyhood, and his high
fortune threw its shadow before from his earliest years. Of an
erect and bold spirit, he aimed at mighty objects, and was no
flatterer of the great.

A PIOUS KING.

xxiv. 113.

*Fallitur egregio quisquis sub principe credet
Servitium. Nunquam libertas gratior extat
Quam sub rege pio.*

That man is deceived who thinks it slavery to live under a noble prince. Liberty never appears in a more gracious form than under a pious prince.

REVERSES OF HIGH FORTUNE.

iii. 22.

Tolluntur in altum

Ut lapsu graviore ruant.

Men are raised to the highest pinnacle of fortune that they may fall with a heavier crash.

THE MISER.

iii. 200.

Semper inops, quicunque cupit.

The covetous is always poor.

GREAT AFFAIRS.

v. 49.

Eheu! quam brevibus pereunt ingentia causis.

Alas! by what trivial means are great affairs brought to nought.

HONOURABLE CONDUCT.

viii. 266.

Sed comprime motus,
Nec tibi quid liceat, sed quid fecisse decebit,
Occurrat, mentemque domet respectus honesti.

Restrain your feelings, and consider not what you may do, but what it will become you to have done, and let the sense of honour restrain your conduct.

THE EXAMPLE OF THE REIGNING PRINCE.

viii. 301.

Componitur orbis

Regis ad exemplum; nec sic inflectere sensus
Humanos edicta valent, quam vita regentis.

The people follow the example of their prince; and laws have less influence in moulding their lives than the model which his life exhibits.

PRIDE.

viii. 305.

Inquinat egregios adjuncta superbia mores.

The noblest conduct is stained by the addition of pride.

HORATIUS

A POET'S VANITY.

Od. i. 1. 36.

Sublimi feriam sidera vertice.

Swift to the noblest heights of fame

Shall rise thy poet's deathless name.

PRAYER FOR A FRIEND'S LIFE.

Od. i. 2. 45.

Serus in cœlum redeas, diuque

Lætus intersis populo Quirini.

Oh! late return to heaven, and may thy reign
With lengthen'd blessings fill thy wide domain.

PRESUMPTION OF MANKIND.

Od. i. 3. 25.

Audax omnia perpeti

Gens humana ruit per vetitum nefas.

No laws, or human or divine.

Can the presumptuous race of man confine.

BOLDNESS OF MAN.

Od. i. 3. 37.

Nil mortalibus arduum est;

Cœlum ipsum petimus stultitiâ.

No work too high for man's audacious force.

Our folly would attempt the skies,
And with gigantic boldness impious rise.

DEATH.

Od. i. 4. 12.

Pallida Mors æquo pulsat pede pauperum tabernas,
Regumque turres.

With equal pace impartial Fate
Knocks at the palace as the cottage gate.

SHORTNESS OF LIFE.

Od. i. 4. 15.

Vitæ summa brevis spem nos vetat inchoare longam.

Nor should our sum of life extend
Our growing hopes beyond their destined end.

SIMPLICITY IN DRESS.

Od. i. 5. 5.

Simplex munditiis.
Plain in thy neatness.

NEVER DESPAIR.

Od. i. 7. 27.

Nil desperandum Teucro duce, et auspice Teucro.

Avaunt, despair! when Teucer calls to fame,
The same your augur, and your guide the same.

ENJOY THE PRESENT.

Od. i. 9. 13.

Quid sit futurum cras, fuge querere; et
Quem sors dierum cunque dabit, lucro
Appone.

To-morrow with its cares despise,
And make the present hour your own;
Be swift to catch it as it flies,
And score it up as clearly won.

FLEETNESS OF TIME.

Od. i. 11. 3.

Ut melius, quicquid erit, pati!
Seu plures hiemes, seu tribuit Jupiter ultimam,
Quæ nunc oppositis debilitat pumicibus mare
Tyrrenum. Sapias, vina liques, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Ætas; carpe diem, quam minimum credula postero.

Nor impious magic vainly try,
To know our lives' uncertain date;

Whether th' indulgent power divine
Hath many seasons yet in store,
Or this the latest winter thine,
Which breaks its waves against the shore.

Thy life with wiser arts be crown'd,
Thy filter'd wines abundant pour;
The lengthen'd hope with prudence bound
Proportion'd to the flying hour;

Even while we talk in careless ease,
Our envious minutes wing their flight;
Then swift the fleeting pleasure seize,
Nor trust to-morrow's doubtful light.

GROWTH OF REPUTATION.

Od. i. 12. 45.

Crescit, occulto velut arbor ævo,
Fama Marcelli.

Marcellus, like a youthful tree, of growth
Insensible, high shoots his spreading fame.

WEDDED LOVE.

Od. i. 13. 17.

Felices ter et amplius,
Quos irrupta tenet copula, nec, malis
Divulsus querimoniis,
Supremâ citius solvet amor die.

Thrice happy they, whom love unites
In equal rapture and sincere delights,
Unbroken by complaints or strife,
Even to the latest hours of life.

RESOLUTE IN CONDUCT.

Od. i. 14. 2.

Fortiter occupa
Portum.

Cast firm your anchor in the friendly port.

ANGER.

Od. i. 16. 22.

Compesce mentem.
Thy wrath control.

WINE AND ITS ADVANTAGES.

Od. i. 18. 5.

Quis, post vina, gravem militiam aut pauperiem crepat?
Of war, or of want, who e'er prates o'er his wine?

SELF-LOVE AND INDISCRETION.

Od. i. 18. 14.

Subsequitur cæcus Amor sui,

Et tollens vacuum plus nimio Gloria verticem,
Arcanique Fides prodiga, perlucidior vitro.

Arcuses self-love, by blindness misled,
And vanity, lifting aloft the light head,
And honour, of prodigal spirit, that shows,
Transparent as glass, all the secrets it knows.

INNOCENCE OF LIFE.

Od. i. 22. 1.

Integer vitæ scelerisque purus
Non eget Mauri jaculis neque arcu,
Nec venenatis gravidâ sagittis,
Fusce, pharetrâ;
Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.

The man who knows not guilty fear,
Nor wants the bow nor pointed spear;
Nor needs, while innocent of heart,
The quiver teeming with the poison'd dart,
Whether through Libya's burning sands
His journey leads, or Scythia's lands,
Inhospitable waste of snows,
Or where the fabulous Hydaspes flows.

DESCRIPTION OF FRIGID AND TORRID ZONES.

Od. i. 22. 17.

Pone me, pigris ubi nulla campis
Arbor æstivâ recreatur aurâ,
Quod latus mundi nebulae malusque
Jupiter urget;
Pone sub curru nimium propinqui
Solis, in terrâ domibus negatâ;
Dulce ridentem Lalagen amabo,
Dulce loquentem.

Place me where never summer breeze
Unbinds the glebe or warms the trees;
Where ever-lowering clouds appear,
And angry Jove deforms th' inclement year:
Place me beneath the burning ray,
Where rolls the rapid car of day;
Love and the nymph shall charm my toils,
The nymph who sweetly speaks and sweetly smiles.

GRIEF FOR A FRIEND'S DEATH.

Od. i. 24. 1.

Quis desiderio sit pudor aut modus
Tam cari capitis? Præcipe lugubres
Cantus, Melpomene, cui liquidam pater
Vocem cum citharâ dedit.

Ergo Quintilium perpetuus sopor
Urget! cui Pudor, et Justitiæ soror
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?
Multis ille bonis flebilis occidit;
Nulli flebilior quam tibi, Virgili.

Wherefore restrain the tender tear?
Why blush to weep for one so dear?
Sweet Muse, of melting voice and lyre,
Do thou the mournful song inspire.
Quintilius—sunk to endless rest,
With death's eternal sleep oppress!
Oh! when shall Faith, of soul sincere,
Of Justice pure the sister fair,
And Modesty, unspotted maid,
And Truth in artless guise array'd,
Among the race of human kind
An equal to Quintilius find?

How did the good, the virtuous mourn,
And pour their sorrows o'er his urn!
But, Virgil, thine the loudest strain;
Yet all thy pious grief is vain.

PATIENCE.

Od. i. 24. 19.

Durum, sed levius fit patientiâ,
Quicquid corrigere est nefas.
'Tis hard: but patience must endure,
And soothe the woes it cannot cure.

A POET'S FREEDOM FROM CARE.

Od. i. 26. 1.

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis.

While in the Muse's friendship blest,
Nor fear nor grief shall break my rest;
Bear them, ye vagrant winds, away,
And drown them in the Cretan sea.

A POET'S FAME.

Od. i. 26. 9.

Nil sine te mei
Possunt honores.

Without thee nothing can my honours do.

DANGERS OF LOVE.

Od. i. 27. 19.

Quantâ laboras in Charybdi!
Unhappy youth! how art thou lost,
In what a sea of troubles tost!

PRAYER FOR HEALTH AND SOUNDNESS OF MIND.

Od. i. 31. 17.

Frui paratis et valido mihi,
Latoë, dones, et precor integrâ
Cum mente; nec turpem senectam
Degere, nec citharâ carentem.

Nor ask I more than sense and health
Still to enjoy my present wealth.
From age and all its weakness free,
O son of Jove, preserved by thee,
Give me to strike the tuneful lyre,
And thou my latest song inspire.

APOLLO'S LYRE.

Od. i. 32. 14.

Grata testudo Jovis, o laborum
Dulce lenimen!

Charming shell, Apollo's love,
How grateful to the feasts of Jove!
Hear thy poet's solemn prayer,
Thou soft'ner of each anxious care.

THE CHANGES OF LIFE.

Od. i. 34. 12.

Valet ima summis
Mutare, et insignem attenuat deus,
Obscura promens: hinc apicem rapax
Fortuna cum stridore acuto
Sustulit; hic posuisse gaudet.

The hand of Jove can crush the proud
Down to the meanest of the crowd,
And raise the lowest in his stead;
But rapid Fortune pulls him down,
And snatches his imperial crown
To place, not fix it, on another's head.

FORTUNE WORSHIPPED BY ALL.

Od. i. 35. 9.

Te Dacus asper, te profugi Scythæ,
Urbesque, gentesque, et Latium ferox,
Regumque matres barbarorum, et
Purpurei metuunt tyranni,
Injurioso ne pede proruas
Stantem columnam, neu populus frequens
Ad arma cessantes, ad arma
Concitet, imperiumque frangat.
Te semper anteit serva Necessitas,
Clavos trabales et cuneos manu
Gestans anâ; nec severus
Uncus abest, liquidumque plumbum.

Thee the rough Dacian, thee the vagrant band
Of field-born Scythians, Latium's warlike land,
Cities and nations, mother-queens revere,
And purple tyranny beholds with fear.

Nor in thy rage with foot destructive spurn
This standing pillar, and its strength o'erturn;
Nor let the nations rise in bold uproar,
And civil war, to break th' imperial power.

With solemn pace and firm, in awful state
Before thee stalks inexorable Fate,
And grasps empaling nails, and wedges dread,
The hook tormentous, and the melted lead.

SUMMER FRIENDS.

Od. i. 35. 25.

At vulgus infidum, et meretrix retro
Perjura cedit: diffugiunt, cadis
Cum facie siccatis, amici,
Ferre jugum pariter dolosi.

Not such the crowd of light companions prove,
Nor the false mistress of a wanton love,
Faithless who wait the lowest dregs to drain,
Nor friendship's equal yoke with strength sustain.

THE WICKEDNESS OF MANKIND.

Od. i. 35. 34.

Quid nos dura refugimus
 Ætas? quid intactum nefasti
 Liquimus?

What crimes have we, an iron age, not dared?
 In terror of the gods what altar spared?

THE LAST ROSE OF SUMMER.

Od. i. 38. 3.

Mitte sectari, rosa quo locorum
 Sera moretur.

Then search not where the curious rose
 Beyond his season loitering grows.

DANGER OF GIVING OFFENCE IN WRITING CONTEMPORARY HISTORY.

Od. ii. 1. 6.

Periculosæ plenum opus aleæ,
 Tractas; et incedis per ignes
 Suppositos cineri doloso.

(A labour vast!

Doubtful the die, and dire the cast!)
 You treat adventurous, and incautious tread
 On fires with faithless embers overspread.

A GREAT ADVOCATE.

Od. ii. 1. 13.

Insigne mortis præsidium reis,
 Et consulenti, Pollio, curiæ.

O Pollio, thou the greatest defence
 Of sad, impleaded innocence,
 On whom, to weigh the grand debate,
 In deep consult the fathers wait.

CHARACTER OF CATO.

Od. ii. 1. 23.

Et cuncta terrarum subacta,
 Præter atrocem animum Catonis.

And all the world in chains, but Cato see
 Of spirit unsubdued, and dying to be free.

AVARICE REPROVED.

Od. ii. 2. 1.

Nullus argento color est avaris
 Abdito terris, inimice lammæ
 Crispe Sallusti, nisi temperato
 Splendeat usu.

Gold hath no lustre of its own,
 It shines by temperate use alone;
 And when in earth it hoarded lies,
 My Sallust can the mass despise.

MODERATION.

Od. ii. 2. 6.

Notus in fratres animi paterni:
 Illum aget pennâ metuente solvi
 Fama superstes.

Latius regnes avidum domando
 Spiritum, quam si Libyam remotis
 Gadibus jungas, et uterque Pœnus
 Serviat uni.

Crescit indulgens sibi dirus hydrops,
 Nec sitim pellit, nisi causa morbi
 Fugerit venis, et aquosus albo
 Corpore languor.

With never-failing wing shall Fame
 To latest ages bear the name
 Of Proculæus, who could prove
 A father, in a brother's love.
 By virtue's precepts to control
 The furious passions of the soul
 Is over wider realms to reign,
 Unenvied monarch, than if Spain
 You could to distant Libya join,
 And both the Carthages were thine.

The dropsy, by indulgence nursed,
 Pursues us with increasing thirst,
 Till art expels the cause, and drains
 The watery languor from our veins.

VIRTUE.

Od. ii. 2. 19.

Populumque falsis
 Dedocet uti vocibus.

But Virtue can the crowd unteach
Their false, mistaken forms of speech.

EQUANIMITY RECOMMENDED.

Od. ii. 3. 1.

Æquam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Lætitiâ, moriture Delli.

In adverse hours an equal mind maintain,
Nor let your spirit rise too high,
Though Fortune kindly change the scene—
Remember, Delli, you were born to die.

ENJOY THE PRESENT HOUR.

Od. ii. 3. 9.

Qua pinus ingens albaque populus
Umbram hospitem consociare amant
Ramis, et obliquo laborat
Lympha fugax trepidare rivo :
Huc vina et unguenta et nimum breves
Flores amœnæ ferre jube rosæ,
Dum res et ætas et sororum
Fila trium patiuntur atra.

Where the pale poplar and the pine
Expel the sun's intemperate beam,
In hospitable shades their branches twine
And winds with toil, though swift, the tremulous
Here pour your wines, your odours shed ; [stream.
Bring forth the rose, short-lived flower,
While fate yet spins thy mortal thread,
While youth and fortune give the indulgent hour.

THE GRAVE.

Od. ii. 3. 24.

Victima nil miserantis Orci.
Omnes eodem cogimur : omnium
Versatur urnâ serius ocys
Sors exitura, et nos in ater-
num exsilium impositura cymbæ.

No pity for his victim Pluto knows.
We all must tread the paths of Fate ;
And ever shakes the mortal urn,
Whose lot embarks us, soon or late,
On Charon's boat, ah ! never to return.

BEAUTIES OF SOUTHERN ITALY.

Od. ii. 6. 13.

Ille terrarum mihi præter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt, viridique certat
Bacca Venafrô :
Ver ubi longum tepidasque præbet
Jupiter brumas, et amicus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.

No spot so joyous smiles to me
Of this wide globe's extended shores ;
Where nor the labours of the bee
Yield to Hymettus golden stores,
Nor the green berry of Venafran soil
Swells with a riper flood of fragrant oil.
There Jove his kindest gifts bestows,
There joys to crown the fertile plains ;
With genial warmth the winter glows,
And spring with lengthen'd honours reigns,
Nor Aulon, friendly to the clustering vine,
Envies the vintage of Falernian wine.

JOY AT THE RETURN OF A FRIEND.

Od. ii. 7. 28.

Recepto

Dulce mihi furere est amico.
Our transports for a friend restored
Should even to madness shake the board.

SAFETY OF A HUMBLE LIFE.

Od. ii. 10. 1.

Rectius vives, Licini, neque altum
Semper urgendo ; neque, dum procellas
Cautus horrescis, nimum premendo
Littus iniquum.
Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.
Sæpius ventis agitur ingens

Pinus ; et celsæ graviore casu
Decidunt turres ; feriuntque summos
Fulgura montes.
Sperat infestis, metuit secundis,
Alteram sortem bene præparatum
Pectus. Informes hiemes reducit
Jupiter, idem
Summovet. Non, si male nunc, et olim
Sic erit. Quondam citharâ tacentem
Suscitat Musam, neque semper arcum
Tendit Apollo.
Rebus angustis animosus atque
Fortis appare ; sapienter idem
Contrahe vento nimium secundo
Turgida vela.

Licinius, would you live with ease,
Tempt not too far the faithless seas,
And when you hear the tempest roar,
Press not too near th' unequal shore.

The man, within the golden mean
Who can his boldest wish contain,
Securely views the ruin'd cell,
Where sordid want and sorrow dwell,
And, in himself serenely great,
Declines an envied room of state.

When high in air the pine ascends,
To every ruder blast it bends.
The palace falls with heavier weight,
When tumbling from its airy height ;
And when from heaven the lightning flies,
It blasts the hills that proudest rise.

Whoe'er enjoys the untroubled breast,
With virtue's tranquil wisdom blest,
With hope the gloomy hour can cheer,
And temper happiness with fear.

If Jove the winter's horrors bring,
Yet Jove restores the genial spring.

Then let us not of Fate complain,
For soon shall change the gloomy scene.
Apollo sometimes can inspire

The silent Muse, and wake the lyre :
The deathful bow not always plies,
Th' unerring dart not always flies.
When Fortune, various goddess, lowers,
Collect your strength, exert your powers ;
But when she breathes a kinder gale,
Be wise, and furl your swelling sail.

ENJOY THE PRESENT.

Od. ii. 11. 4.

Nec trepides in usum
Poscentis ævi pauca. Fugit retro
Levis juvenas, et decor, aridâ
Pellente lascivos amores
Canitie, facilemque somnum.
Non semper idem floribus est honor
Vernis ; neque uno Luna rubens nitet
Vultu : quid æternis minorem
Consiliis animum fatigas ?

Tremble not with vain desires,
Few the things which life requires.
Youth with rapid swiftness flies,
Beauty's lustre quickly dies :
Wither'd age drives far away
Gentle sleep and amorous play.
When in vernal bloom they glow,
Flowers their gayest honours show.
Nor the moon with equal grace
Always lifts her ruddy face.
Thus while nature's works decay,
Busy mortal, prithee stay !
Why do you fatigue the mind
Not for endless schemes design'd ?

DANGERS OF LIFE.

Od. ii. 13. 13.

Quid quisque vitet, nunquam homini satis
Cautum est, in horas.

While dangers hourly round us wait,
No caution can prevent our fate.

DEATH.

Od. ii. 14. 1.

Eheu fugaces, Postume, Postume,
Labuntur anni ; nec pietas moram
Rugis et instanti senectæ
Afferet, indomitæque morti.
How swiftly glide our flying years !
Alas ! nor piety nor tears
Can stop the fleeting day ;
Deep-furrow'd wrinkles, posting age,
And death's unconquerable rage,
Are strangers to delay.

DEATH.

Od. ii. 14. 21.

Linquenda tellus, et domus, et placens
 Uxor; neque harum, quas colis, arborum
 Te, præter invisas cupressos,
 Ulla brevem dominum sequetur.

Your pleasing consort must be left,
 And you, of villas, lands, bereft,
 Must to the shades descend;
 The cypress only, hated tree!
 Of all thy much-loved groves, shall thee,
 Its short-lived lord, attend.

A PEACEFUL LIFE.

Od. ii. 16. 1.

Otium divos rogat in patenti
 Prensus Ægæo, simul atra nubes
 Condidit lunam, neque certa fulgent
 Sidera nautis;
 Otium bello furiosa Thrace,
 Otium Medi pharetrâ decori,
 Gropshe, non gemmis neque purpurâ ve-
 nale nec auro.

Non enim gazæ neque consularis
 Submovet lictor miseros tumultus
 Mentis, et curas laqueata circum
 Tecta volantes.

Caught in the wild Ægean seas,
 The sailor bends to heaven for ease,
 While clouds the moon's fair lustre hide,
 And not a star his course to guide.
 Furious in war the Thracian prays,
 The quiver'd Mede, for ease, for ease,
 A blessing never to be sold
 For gems, for purple, or for gold.
 Nor can the consul's power control
 The sickly tumults of the soul,
 Or bid the cares to stand aloof
 That hover round the vaulted roof.

CARE.

Od. ii. 16. 17.

Quid brevi fortes jaculamur ævo
 Multa? quid terras alio calentes

Sole mutamus? patriæ quis exsul
 Se quoque fugit?

Scandit æratas vitiosa naves
 Cura; nec turmas equitum relinquit,
 Ocior cervis, et agente nimbos
 Ocior Euro.

Lætus in præsens animus, quod ultra est,
 Oderit curare, et amara lento
 Temperet risu. Nihil est ab omni
 Parte beatum.

Why do we aim with eager strife
 At things beyond the mark of life?
 To climates warm'd by other suns
 In vain the wretched exile runs;
 Flies from his country's native skies,
 But never from himself he flies;
 Corroding cares incessant charge
 His flight, and climb his armed barge;
 Or though he mount the rapid steed,
 Care follows with unerring speed,
 Far fleetier than the timorous hind,
 Far fleetier than the driving wind.
 The spirit that, serenely gay,
 Careless enjoys the present day,
 Can with an easy, cheerful smile
 The bitterness of life beguile;
 Nor fears the approaching hour of fate,
 Nor hopes for human bliss complete.

MAN LIVES CARELESS OF THE FUTURE.

Od. ii. 18. 11.

Nihil supra

Deos laccesso, nec potentem amicum
 Largiora flagito,
 Satis beatus unicus Sabinis.

Truditur dies die,
 Novæque pergunt interire Lunæ:
 Tu secanda marmora
 Locas sub ipsum funus, et, sepulcri
 Immemor, struis domos.

My patron's gift, my Sabine field,
 Shall all its rural plenty yield,
 And, happy in that rural store,
 Of heaven and him I ask no more.
 Day presses on the heels of day,
 And moons increase to their decay:

But you with thoughtless pride elate,
Unconscious of impending fate,
Command the vaulted dome to rise,
When lo! thy tomb forgotten lies.

THE GRAVE.

Od. ii. 18. 32.

Æqua tellus

*Pauperi recluditur,
Regumque pueris.*

For earth impartial entertains
Her various sons, and in her breast
Princes and beggars equal rest.

HATRED OF THE VULGAR.

Od. iii. 1. 1.

*Odi profanum vulgus et arceo:
Favete linguis.*

I hate the unlearned, vulgar crew:
Be silent.

FATE.

Od. iii. 1. 14.

*Æquâ lege Necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen.
Yet with impartial hand shall Fate
Both of the lowly and the great
Shake the capacious urn.*

SLEEP.

Od. iii. 1. 21.

*Somnus agrestium
Lenis virorum non humiles domos
Fastidit, umbrosamque ripam.
Heart-soothing sleep, which not disdains
The rural cot, and humble swains,
And shady river fair.*

CARES OF LIFE.

Od. iii. 1. 37.

*Timor et Minæ
Scandunt eodem quo dominus; neque*

*Decedit æratâ triremi, et
Post equitem sedet atra Cura.*

High though his structures rise in air,
Pale menaces and black despair
This haughty lord shall find,
O'ertake his armed galley's speed,
And when he mounts the flying steed,
Sits gloomy Care behind.

DEATH FOR ONE'S COUNTRY.

Od. iii. 2. 13.

*Dulce et decorum est pro patriâ mori:
Mors et fugacem persequitur virum,
Nec parcit imbellis juventæ
Poplitibus timidove tergo.
Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus:
Nec sumit aut ponit secures
Arbitrio popularis auræ.
Virtus, recludens immeritis mori
Cælum, negatâ tentat iter viâ;
Cætusque vulgares et udam
Spernit humum fugiente pennâ.*

What joys, what glories round him wait,
Who bravely for his country dies!
While with dishonest wounds shall Fate
Relentless stab the coward as he flies.

With stainless lustre Virtue shines,
A base repulse nor knows, nor fears;
Nor claims her honours, nor declines,
As the light air of clouds uncertain veers:

To him who not deserves to die
She shows the paths which heroes trod,
Then bids him boldly tempt the sky,
Spurn off his mortal clay, and rise a god.

THE WICKED.

Od. iii. 2. 29.

*Sæpe Diespiter
Neglectus incesto addidit integrum:
Raro antecedentum scelestum
Deseruit pede Pœna claudio.*

When Jove in anger strikes the blow,
Oft with the bad the righteous bleed :
Yet with sure steps, though lame and slow,
Vengeance o'ertakes the trembling villain's speed.

THE JUST MAN.

Od. iii. 3. 1.

Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster
Dux inquieti turbidus Adriæ,
Nec fulminantis magna Jovis manus :
Si fractus illabatur orbis,
Impavidum ferient ruinæ.

The man, in conscious virtue bold,
Who dares his secret purpose hold,
Unshaken hears the crowd's tumultuous cries,
And the impetuous tyrant's angry brow defies.
Let the wild winds, that rule the seas
Tempestuous, all their horrors raise ;
Let Jove's dread arm with thunders rend the spheres,
Beneath the crush of worlds undaunted he appears.

THE GODS REWARD THE RIGHTEOUS.

Od. iii. 4. 65.

Vis consili expers mole ruit sua :
Vim temperatam di quoque provehunt
In majus : idem odere vires
Omne nefas animo moventes.

Ill-counsell'd force, by its own native weight,
Precipitately falls ; with happier fate
While the good gods upraise the just design,
And bold unhallow'd schemes pursue with wrath divine.

COWARDICE.

Od. iii. 5. 27.

Neque amissos colores
Lana refert medicata fuco ;
Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis

Cerva plagis, erit ille fortis,
Qui perfidis se credidit hostibus.

When the fair fleece imbibes the dyer's stain,
Its native colour lost it never shall regain,
And valour, failing in the soldier's breast,
Scorns to resume what cowardice possess'd.
When from toils escaped the hind shall turn
Fierce on her hunters, he the prostrate foe may spurn
In second fight, who felt the fetters bind
His arms enslaved ; who tamely hath resign'd
His sword unstain'd with blood ; who might have died,
Yet on a faithless foe, with abject soul, relied.

EVILS OF LIFE.

Od. iii. 6. 19.

Hoc fonte derivata clades
In patriam populumque fluxit.
From whence the woes,
That various and unnumber'd rose
From this polluted fountain-head,
O'er Rome and o'er the nations spread.

MANKIND BECOME MORE DEGENERATE.

Od. iii. 6. 45.

Damnosa quid non imminuit dies ?
Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.

What feels not Time's consuming rage ?
More vicious than their fathers' age
Our sires begot the present race,
Of manners impious, bold and base ;
And yet, with crimes to us unknown,
Our sons shall mark the coming age their own.

ENJOY THE PRESENT.

Od. iii. 8. 27.

Dona præsentis cape lætus horæ, ac
Linque severa.

Be not too anxious then with private cares,
But seize the gifts the present moment brings,
Those fleeting gifts, and leave severer things.

A NOBLE VIRGIN.

Od. iii. 11. 35.

Splendide mendax, et in omne virgo
Nobilis ævum.

And nobly meriting a deathless name,
Of many, one untainted maid,
Gloriously false, her perjured sire betray'd.

PASSIONS OF YOUTH.

Od. iii. 14. 27.

Non ego hoc ferrem, calidus juvenâ,
Consule Planco.

Such treatment Hôrace would not bear,
When warm with youth, when Plancus fill'd the consul's chair.

POWER OF GOLD.

Od. iii. 16. 9.

Aurum per medios ire satellites,
Et perrumpere amat saxa, potentius
Icta fulmineo.

Stronger than thunder's winged force
All-powerful gold can speed its course,
Through watchful guards its passage make,
And loves through solid walls to break.

AVARICE.

Od. iii. 16. 17.

Crescentem sequitur cura pecuniam,
Majorumque fames.

Yet anxious care, and thirst of more,
Attend the still-increasing store.

ADVANTAGES OF MODERATION.

Od. iii. 16. 21.

Quanto quisque sibi plura negaverit,
A dis plura feret,

The more we to ourselves deny,
The more the gods our wants supply.

AVARICE.

Od. iii. 16. 42.

Desunt multa. Bene est, cui deus obtulit
Parcâ, quod satis est, manu.

For sure the state of man is such,
They greatly want who covet much :
Then happy he whom Heaven has fed
With frugal but sufficient bread.

PLEASURES OF LIFE.

Od. iii. 19. 21.

Parcentes ego dexterâs
Odi : sparge rosas.

I hate all the slaves who are sparing of labour :
Give us roses abundant.

CATO'S CHARACTER.

Od. iii. 21. 11.

Narratur et prisci Catonis
Sæpe mero caluisse virtus.

For of old
Cato's virtue, we are told,
Often with a bumper glow'd,
And with social raptures flow'd.

PURITY OF LIFE.

Od. iii. 23. 17.

Immunis aram si tetigit manus,
Non sumtuosâ blandior hostiâ
Mollivit aversos Penates
Farre pio et saliente micâ.

A grateful cake, when on the hallow'd shrine
Offer'd by hands that know no guilty stain,
Shall reconcile th' offended powers divine,
When bleeds the pompous hecatomb in vain.

WOMAN'S DOWRY.

Od. iii. 24. 21.

Dos est magna parentium
Virtus, et metuens alterius viri

Certo fœdere castitas,
 Et peccare nefas, aut pretium emori.
 O quisquis volet impias
 Cædes et rabiem tollere civicam;
 Si quæret PATER URBIUM
 Subscribi statuis, indomitam audeat
 Refrenare licentiam,
 Clarus postgenitis.

The lovers there for dowry claim
 The father's virtue and the mother's fame,
 That dare not break the nuptial tie,
 Polluted crime! whose portion is to die.
 O that some patriot, wise and good,
 Would stop this impious thirst of civil blood,
 And joy on statues to behold
 His name, the Father of the State, enroll'd!
 Oh! let him quell our spreading shame,
 And live to latest times an honour'd name.

LIVING MERIT.

Od. iii. 24. 31.

Virtutem incolumem odimus,
 Sublatam ex oculis quærimus, invidi.
 Though living Virtue we despise,
 We follow her, when dead, with envious eyes.

MORAL VIRTUES.

Od. iii. 24. 35.

Quid leges, sine moribus
 Vanæ, proficiunt.

And what are laws, unless obey'd
 By the same moral virtues they were made.

POVERTY.

Od. iii. 24. 42.

Magnum pauperies opprobrium jubet
 Quidvis et facere et pati,
 Virtutisque viam deserit arduæ?

If want, ah, dire disgrace! we fear,
 From thence with vigour act, with patience bear,
 While Virtue's paths untrodden lie,
 Those paths that lead us upwards to the sky!

THE EDUCATION OF THE YOUNG.

Od. iii. 24. 51.

Eradenda cupidinis
 Pravi sunt elementa; et teneræ nimis
 Mentis asperioribus
 Formandæ studiis.

If you indeed your crimes detest,
 Tear forth, uprooted from the youthful breast,
 The seeds of each depraved desire,
 While manly toils a firmer soul inspire.

THE MISER.

Od. iii. 24. 62.

Scilicet improbæ
 Crescunt divitiæ, tamen
 Curtæ nescio quid semper abest rei.

But, while in heaps his wicked wealth ascends,
 He is not of his wish possest,
 There's something wanting still to make him blest.

THE NOISE AND CROWDS OF A CITY.

Od. iii. 29. 12.

Omitte mirari beatæ
 Fumum et opes strepitumque Romæ.
 From Rome and its tumultuous joys,
 Its crowds, and smoke, and opulence, and noise.

FRUGAL SUPPERS.

Od. iii. 29. 14.

Plerumque gratæ divitibus vices;
 Mundæque parvo sub lare pauperum
 Cœnæ, sine aulæis et ostro,
 Sollicitam explicuere frontem.

Where health-preserving plainness dwells,
 Nor sleeps upon the Tyrian dye,
 To frugal treats, and humble cells,
 With grateful change the wealthy fly.
 Such scenes have charm'd the pangs of care,
 And smooth'd the clouded forehead of despair.

THE FUTURE.

Od. iii. 29. 29.

Prudens futuri temporis exitum
Caliginosâ nocte premit deus ;
Ridetque, si mortalis ultra
Fas trepidat. Quod adest, memento
Componere æquus : cætera fluminis
Ritu feruntur.

But Jove, in goodness ever wise,
Hath hid, in clouds of depthless night,
All that in future prospect lies,
Beyond the ken of mortal sight,
And laughs to see vain man oppress
With idle fears, and more than man distress.
Then wisely form the present hour ;
Enjoy the bliss that it bestows ;
The rest is all beyond our power,
And like the changeful Tiber flows.

WE CANNOT BE DEPRIVED OF PAST ENJOYMENT.

Od. iii. 29. 41.

Ille potens sui
Lætusque deget, cui licet in diem
Dixisse, Vixi : cras vel atrâ
Nube polum Pater occupato,
Vel sole puro : non tamen irritum,
Quodcunque retro est, efficiet ; neque
Diffinget, infectumque reddet,
Quod fugiens semel hora vexit.
Fortuna, sævo læta negotio, et.
Ludum insolentem ludere pertinax,
Transmutat incertos honores,
Nunc mihi, nunc alii benigna.

Happy the man, and he alone,
Who master of himself can say,
To-day at least hath been my own,
For I have clearly lived to-day :
Then let to-morrow's clouds arise,
Or purer suns o'erspread the cheerful skies.

Not Jove himself can now make void
The joy, that wing'd the flying hour ;
The certain blessing once enjoy'd,
Is safe beyond the godhead's power ;

Nought can recall the acted scene—
What hath been, spite of Jove himself, hath been.

But fortune, ever-changing dame,
Indulges her malicious joy,
And constant plays her haughty game,
Proud of her office to destroy ;
To-day to me her bounty flows,
And now to others she the bliss bestows.

I WRAP MYSELF IN MY OWN INTEGRITY.

Od. iii. 29. 53.

Laudo manentem : si celeres quatit
Pennas, resigno quæ dedit, et meâ
Virtute me involvo, probamque
Pauperiem sine dote quæro.

I can applaud her while she stays,
But if she shake her rapid wings,
I can resign with careless ease
The richest gifts her favour brings,
Then folded lie in virtue's arms,
And honest poverty's undower'd charms.

THE POET IMMORTAL.

Od. iii. 30. 1.

Exegi monumentum ære perennius,
Regalique situ pyramidum altius ;
Quod non imber edax, non Aquilo impotens
Possit diruere, aut innumerabilis
Annorum series, et fuga temporum.

More durable than brass the frame
Which here I consecrate to fame ;
Higher than pyramids that rise,
With royal pride, to brave the skies ;
Nor years, though numberless the train,
Nor flight of seasons, wasting rain,
Nor winds, that loud in tempests break,
Shall e'er its firm foundation shake.

PRIDE.

Od. iii. 30. 14.

Sume superbiam
Quæsitam meritis.

Assume the pride won by your deserts.

INCREASING AGE.

Od. iv. 1. 3.

Non sum qualis eram bonæ
Sub regno Cinaræ.

I am no more, alas! the swain
I was in Cynara's indulgent reign.

GOOD EDUCATION.

Od. iv. 4. 33.

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant :
Ut cunque defecere mores,
Indecorant bene nata culpæ.

Yet sage instructions, to refine the soul
And raise the genius, wondrous aid impart,
Conveying, inward as they roll,
Strength to the mind, and vigour to the heart :
When morals fail, the stains of vice disgrace
The fairest honours, and the noblest race.

UNYIELDING.

Od. iv. 4. 65.

Merses profundo, pulchrior evenit :
Luctere, multâ proruet integrum
Cum laude victorem, geretque
Prælia conjugibus loquenda.

In ocean plunge them, they emerge more bright ;
At arms oppose them in the dusty field,
With routed squadrons they renew the fight,
And force your yet unbroken troops to yield,
And battles wage, to be the future boast
Of their proud consorts o'er our vanquish'd host.

LOSS OF FORTUNE.

Od. iv. 4. 70.

Occidit, occidit
Spes omnis, et fortuna nostri
Nominis.

My boundless hopes, alas! are at an end,
With all the flowing fortune of our name :
Those boundless hopes, that flowing fortune, all
Are dash'd, and buried in my brother's fall.

LONGING FOR A FRIEND'S RETURN.

Od. iv. 5. 15.

Sic desiderii icta fidelibus
Quærit patria Cæsarem.
Smit with as faithful and as fond desires,
Impatient Rome her absent lord requires.

CRIME FOLLOWED BY PUNISHMENT.

Od. iv. 5. 24.

Culpam Pœna premit comes.
And to the guilt thy punishments succeed.

THE PLEASURES OF PEACE.

Od. iv. 5. 29.

Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores.
Safe in his vineyard toils the hind,
Weds to the widow'd elm his vine,
Till the sun sets his hill behind.

UNCERTAINTY OF LIFE.

Od. iv. 7. 17.

Quis scit, an adjiciant hodiernæ crastina summæ
Tempora Di superi ?
Who knows that Heaven, with ever-bounteous power,
Shall add to-morrow to the present hour ?

A POET'S POWER.

Od. iv. 8. 20.

Neque
Si chartæ sileant, quod bene feceris,
Mercedem tuleris.

And should the bard his aid deny,
Thy worth shall unrewarded die.

THE POET.

Od. iv. 8. 28.

Dignum laude virum Musa vetat mori :
Cœlo Musa beat.

The Muse forbids the brave to die,
The Muse enthrones him in the sky.

THE POET'S POWER.

Od. iv. 9. 25.

Vixere fortes ante Agamemnona
Multi ; sed omnes illacrymabiles
Urgentur ignotique longâ
Nocte, carent quia vate sacro.
Paulum sepultæ distat inertie
Celata virtus.

Before great Agamemnon reign'd,
Reign'd kings as great as he, and brave,
Whose huge ambition's now contain'd
In the small compass of a grave ;
In endless night they sleep, unwept, unknown,
No bard had they to make all time their own.
In earth if it forgotten lies,
What is the valour of the brave ?
What difference, when the coward dies,
And sinks in silence to the grave ?

THE HAPPY MAN.

Od. iv. 9. 45.

Non possidentem multa vocaveris
Recte beatum ; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Pejusque leto flagitium timet ;
Non ille pro caris amicis
Aut patriâ timidus perire.

Not he, of wealth immense possess,
Tasteless who piles his massy gold,
Among the number of the blest
Should have his glorious name enroll'd ;
He better claims the glorious name, who knows
With wisdom to enjoy what Heaven bestows :

Who knows the wrongs of want to bear,
Even in its lowest, last extreme ;
Yet can with conscious virtue fear,
Far worse than death, a deed of shame ;
Undaunted, for his country or his friend,
To sacrifice his life—O glorious end !

WINE.

Od. iv. 12. 19.

Spes donare novas largus, amaraque
Curarum eluere efficax.
Big with large hopes shall flow th' inspiring juice,
Powerful to soothe our griefs, and raise our joys.

ENJOY THE PRESENT.

Od. iv. 12. 25.

Verum pone moras, et studium lucri ;
Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem :
Dulce est desipere in loco.
Think on the gloomy pile's funereal flames,
And be no more with sordid lucre blind ;
Mix a short folly with thy labour'd schemes ;
'Tis joyous folly that unbends the mind.

FEAR.

Epod. i. 17.

Comes minore sum futurus in metu,
Qui major absentes habet.
The danger lessens when the friend is near.

THE INHABITANT OF THE COUNTRY.

Epod. ii. 1.

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bubus exercet suis,
Solutus omni fœnore ;
Neque excitatur classico miles truci,
Neque horret iratum mare ;
Forumque vitat, et superba civium
Potentiorum limina.

Like the first mortals blest is he,
From debts, and usury, and business free,
With his own team who ploughs the soil,
Which grateful once confess'd his father's toil.
The sounds of war nor break his sleep,
Nor the rough storm, that harrows up the deep ;
He shuns the courtier's haughty doors,
And the loud science of the bar abjures.

A SCOUNDREL.

Epod. iv. 5.

Licet superbus ambules pecuniâ,
 Fortuna non mutat genus.
 Though wealth thy native insolence inflame,
 A scoundrel ever is the same.

ENJOY THE PRESENT.

Epod. xiii. 3.

Rapiamus, amici,
 Occasionem de die; dumque virent genua,
 Et decet, obductâ solvatur fronte senectus.
 Tu vina Torquato move consule pressa meo.
 Cætera mitte loqui: deus hæc fortasse benignâ
 Reducet in sedem vice.

Let us, while it's in our power,
 Let us seize the fleeting hour:
 While our cheeks are fresh and gay,
 Let us drive old age away;
 Let us smooth its gather'd brows,
 Youth its hour of mirth allows.
 Bring us down the mellow'd wine,
 Rich with years that equal mine:
 Prithee, talk no more of sorrow,
 To the gods belongs to-morrow,
 And, perhaps, with gracious power
 They may change the gloomy hour.

THE DISCONTENT OF MANKIND.

Sat. i. 1. 1.

Quî fit, Mæcenas, ut nemo, quam sibi sortem
 Seu ratio dederit, seu fors objecerit, illâ
 Contentus vivat; laudet diversa sequentes?

Mæcenas, what's the cause that no man lives
 Contented with the lot which Reason gives,
 Or Chance presents; yet all with envy view
 The schemes that others variously pursue?

DEATH OR VICTORY.

Sat. i. 1. 8.

Militia est potior: quid enim? concurritur: horâ
 Memento cita mors venit, aut victoria læta.

The battle joins, and in a moment's flight,
 Death, or a joyful conquest, ends the fight.

THE INCONSISTENCY OF MANKIND.

Sat. i. 1. 15.

Si quis deus, En ego, dicat,
 Jam faciam, quod vultis: eris tu, qui modo miles,
 Mercator: tu, consultus modo, rusticus: hinc vos,
 Vos hinc mutatis discedite partibus. Eia,
 Quid statis? Nolint. Atqui licet esse beatis.
 Quid causæ est, merito quin illis Jupiter ambas
 Iratus buccas inflet? neque se fore posthac
 Tam facilem dicat, votis ut præbeat aurem?

Should some god proclaim,
 "Your prayers are heard: You, soldier, to your seas;
 You, lawyer, take that envied rustic's ease:
 Each to his several part—What: ha! not move
 Even to the bliss you wished?" And shall not Jove
 Swell both his cheeks with anger, and forswear
 His weak indulgence to their future prayer?

TRUTH IN JEST.

Sat. i. 1. 25.

Quamquam ridentem dicere verum
 Quid vetat?

Yet may not truth in laughing guise be drest?

JESTING APART.

Sat. i. 1. 27.

Sed tamen amoto quæramus seria ludo.

Let us now proceed;
 With graver air our serious theme pursue,
 And yet preserve our moral full in view.

THE ANT.

Sat. i. 1. 32.

Sicut
 Parvula (nam exemplo est) magni formica laboris
 Ore trahit, quodcunque potest, atque addit acervo,
 Quem struit, haud ignara ac non incauta futuri.

For thus the little ant (to human lore
 No mean example) forms her frugal store,
 Gather'd, with mighty toil, on every side,
 Nor ignorant, nor careless to provide
 For future want.

THE MISER.

Sat. i. 1. 64.

Ut quidam memoratur Athenis

Sordidus ac dives, populi contemnere voces
 Sic solitus : Populus me sibilat ; at mihi plaudo
 Ipse domi, simul ac nummos contemplor in arcâ.
 Tantalus a labris sitiens fugientia captat
 Flumina. Quid rides ? mutato nomine, de te
 Fabula narratur. Congestis undique saccis
 Indormis inhians, et tamquam parcere sacris
 Cogaris, aut pictis tanquam gaudere tabellis.
 Nescis quo valeat nummus ? quem præbeat usum ?
 Panis ematur, olus, vini sextarius : adde,
 Queis humana sibi doleat natura negatis.

At Athens lived a wight, in days of yore,
 Though miserably rich, yet fond of more,
 But of intrepid spirit to despise
 Th' abusive crowd. "Let them hiss on," he cries.
 "While, in my own opinion fully blest,
 I count my money, and enjoy my chest,"
 Burning with thirst, when Tantalus would quaff
 The flying waters—Wherefore do you laugh ?
 Change but the name, of thee the tale is told,
 With open mouth when dozing o'er your gold.
 On every side the numerous bags are piled,
 Whose hallow'd stores must never be defiled
 To human use ; while you transported gaze,
 As if, like pictures, they were form'd to please.
 Would you the real use of riches know ?
 Bread, herbs, and wine are all they can bestow :
 Or add, what nature's deepest wants supplies ;
 This, and no more, thy mass of money buys.

MAY I BE POOR OF SUCH BLESSINGS.

Sat. i. 1. 78.

Horum

Semper ego optârîm pauperrimus esse bonorum.

If this be thy delight,
 Be it my fate, so Heaven in bounty please,
 Still to be poor of blessings such as these !

THE GOLDEN MEAN.

Sat. i. 1. 106.

Est modus in rebus ; sunt certi denique fines,
 Quos ultra citraque nequit consistere rectum.

Some certain mean in all things may be found,
 To mark our virtues, and our vices bound.

ALL MANKIND ANXIOUS TO OUTSTRIP THEIR NEIGHBOURS.

Sat. i. 1. 114.

Ut, cum carceribus missos rapit ungula currus,
 Instat equis auriga suos vincentibus, illum
 Præteritum temnens extremos inter euntem.
 Inde fit, ut raro, qui se vixisse beatum
 Dicat, et exacto contentus tempore vitæ
 Cedat uti conviva satur, reperire queamus.

Thus, from the goal when swift the chariot flies,
 The charioteer the bending lash applies,
 To overtake the foremost on the plain,
 But looks on all behind him with disdain.
 From hence, how few, like sated guests, depart
 From life's full banquet with a cheerful heart !

MOTE IN OUR OWN EYE.

Sat. i. 3. 25.

Quum tua pervideas oculis male lippus inunctis,
 Cur in amicorum vitiis tam cernis acutum
 Quam aut aquila aut serpens Epidaurius ? At tibi contra
 Evenit, inquirant vitia ut tua rursus et illi.

For wherefore, while you carelessly pass by
 Your own worst vices with unheeding eye,
 Why so sharp-sighted in another's fame,
 Strong as an angel's ken, or dragon's beam ?
 But know, that he with equal spleen shall view,
 With equal rigour shall your faults pursue.

AN UNCOUTH GENIUS.

Sat. i. 3. 29.

Iracundior est paulo ? minus aptus acutis
 Naribus horum hominum ? rideri possit, eo quod
 Rusticius tonso toga defluit, et male laxus
 In pede calceus hæret ? At est bonus, ut melior vir
 Non alius quisquam : at tibi amicus : at ingenium ingens
 Inculco latet hoc sub corpore.

Your friend is passionate, perhaps unfit
 For the brisk petulance of modern wit.
 His hair ill-cut, his robe that awkward flows,
 Or his large shoes, to raillery expose
 The man you love ; yet is he not possess

Of virtues with which very few are blest ?
While underneath this rude, uncouth disguise
A genius of extensive knowledge lies.

A NEGLECTED FIELD.

Sat. i. 3. 36.

Namque
Neglectis urenda filix innascitur agris.
For an uncultured field
Shall for its fire its thorns and thistles yield.

WE MISREPRESENT THE VIRTUES OF OUR FRIENDS.

Sat. i. 3. 54.

Hæc res et jungit, junctos et servat amicos.
At nos virtutes ipsas invertimus, atque
Sincerum cupimus vas incrustare.
Thus shall we gain new friends and keep the old.
But we distort their virtue to a crime,
And joy th' untainted vessel to beguile.

ALL LOADED WITH FAULTS.

Sat. i. 3. 67.

Quam temere in nosmet legem sancimus iniquam !
Nam vitiis nemo sine nascitur : optimus ille est,
Qui minimis urgetur.

Alas ! what laws of how severe a strain,
Against ourselves we thoughtlessly ordain !
For we have all our vices, and the best
Is he who with the fewest is oppress.

FORGIVE OUR DEBTORS AS WE WISH OUR DEETS TO BE
FORGIVEN.

Sat. i. 3. 74.

Æquum est,
Peccatis veniam poscentem reddere rursus.

It is only right that he who asks forgiveness for his offences,
should be prepared to grant it to others.

SOCIAL GOOD.

Sat. i. 3. 91.

Sensus moresque repugnant,
Atque ipsa utilitas, justī prope m^ater et æqui.

Sense, custom, social good, from whence arise
All forms of right and wrong, the fact denies.

THE POETASTER.

Sat. i. 4. 12.

Piger scribendi ferre laborem ;
Scribendi recte : nam, ut multum, nil moror.
He prattled rhymes ; but lazy and unfit
For writing well ; for much, I own, he writ.

THE WIT SPARES NOT HIS FRIEND.

Sat. i. 4. 33.

Fœnum habet in cornu ; longe fuge : dummodo risum
Excutiat sibi, non hic cuiquam parcat amico :
Et, quodcunque semel chartis illevertit, omnes
Gestiet a furno redeuntes scire lacuque,
Et pueros et anus.

"Yonder he drives—avoid that furious beast ;
If he may have his jest, he never cares
At whose expense, nor his best friend he spares ;
And if he once, in his malignant vein,
The cruel paper with invectives stain,
The slaves, who carry water through the street,
To his charm'd ear his verses must repeat."

THE POET.

Sat. i. 4. 40.

Neque, si quis scribat, uti nos,
Sermoni propiora, putes hunc esse poetam.
Ingenium cui sit, cui mens divini, atque os
Magna sonaturum, des nominis hujus honorem.

Is there a man, whom real genius fires,
Whom the diviner soul of verse inspires ;
Who talks true greatness ; let him boldly claim
The sacred honours of a poet's name.

THE POET.

Sat. i. 4. 62.

Invenias etiam disjecti membra poetæ.
Th^a scatter'd poet's limbs it shows.

THE SLANDERER.

Sat. i. 4. 81.

Absentem qui rodit amicum ;
 Qui non defendit, alio culpante ; solutos
 Qui captat risus hominum, famamque dicacis ;
 Fingere qui non visa potest ; commissa tacere
 Qui nequit ; hic niger est : hunc tu, Romane, caveto.

He, who malignant tears an absent friend,
 Or, when attack'd by others, don't defend ;
 Who trivial bursts of laughter strives to raise,
 And courts of prating petulance the praise ;
 Of things he never saw who tells his tale,
 And friendship's secrets knows not to conceal,—
 This man is vile : here, Roman, fix your mark ;
 His soul is black, as his complexion's dark.

FOOLISH JESTING.

Sat. i. 4. 91.

Ego, si risi, quod ineptus
 Pastillos Rufillus olet, Gorgonius hircum,
 Lividus ac mordax videor tibi ?

But if in idle raillery I said,
 Rufillus with perfumes distracts my head,
 While foul Gorgonius breathes a ranker air,
 You think me most envenom'd and severe.

THE ESSENCE OF MALIGNITY.

Sat. i. 4. 100.

Hic nigrae succus loliginis, hæc est
 Ærugo mera.

Such rancour this, of such a poisonous vein,
 As never, never, shall my paper stain ;
 Much less infect my heart, if I may dare
 For my own heart, in anything, to swear.

WOES OF ANOTHER.

Sat. i. 4. 126.

Avidos vicinum funus ut aegros
 Exanimat, mortisque metu sibi parcere cogit ;
 Sic teneros animos aliena opprobria sæpe
 Absterrent vitiis.

A neighbour's funeral, with dire affright,
 Checks the rich man's intemperate appetite ;
 So is the shame of others oft imprest
 With wholesome terrors on the youthful breast.

ENOUGH, AND MORE THAN ENOUGH.

Sat. i. 5. 12.

Ohe !

Jam satis est.

“Enough, you scoundrel.”

THE GENTLEMAN.

Sat. i. 5. 32.

Ad unguem
 Factus homo, Antoni, non ut magis alter, amicus.

A man of worth approved,
 And no man more by Antony beloved.

THE PERFECT MAN.

Sat. i. 5. 41.

Quales neque candidiores
 Terra tulit, neque quis me sit devinctior alter.

Pure spirits these ; the world no purer knows ;
 For none my heart with more affection glows.

A PLEASANT FRIEND.

Sat. i. 5. 44.

Nil ego contulerim jucundo sanus amico.

For sure no blessing in the power of fate
 Can be compared, in sanity of mind,
 To friends of such companionable kind.

TELL THAT TO THE MARINES.

Sat. i. 5. 100.

Credat Judæus Apella.

The sons of circumcision may receive
 The wondrous tale, which I shall ne'er believe.

THE FOLLY OF THE MOB.

Sat. i. 6. 14.

Notante
 Judice, quo nosti, populo ; qui stultus honores

Sæpe dat indignis, et famæ servit ineptus ;
 Qui stupet in titulis et imaginibus. Quid oportet
 Nos facere, a vulgo longe longèque remotos ?

The people, who, you know, bestow the prize
 To men most worthless, and, like slaves to fame,
 With foolish reverence hail a titled name,
 And, rapt, with awe-struck admiration gaze,
 When the long race its images displays.
 But how shall we, who differ far and wide
 From the mere vulgar, this great point decide ?

FAME.

Sat. i. 6. 23.

Sed fulgente trahit constrictos Gloria curru
 Non minus ignotos generosis.

Chain'd to her beamy car, Fame drags along
 The mean, the great, an undistinguish'd throng.

ALL MUST LABOUR.

Sat. i. 9. 60.

Nil sine magno
 Vita labore dedit mortalibus.
 There's nothing gotten in this life
 Without a world of toil and strife !

APOLLO SAVED ME.

Sat. i. 9. 78.

Sic me servavit Apollo.
 And thus, amidst the noise and rabble,
 Apollo saved me in the squabble.

POWER OF RIDICULE.

Sat. i. 10. 14.

Ridiculum acri
 Fortius et melius magnas plerumque secat res.
 For ridicule shall frequently prevail,
 And cut the knot, when graver reasons fail.

BLOCKHEADS.

Sat. i. 10. 20.

O seri studiorum ! quine putetis

Difficile et mirum, Rhodio quod Pitholeonti
 Contigit ?

Blockheads ! who think it wonderful or hard,
 So oft perform'd by yonder Rhodian bard.

THE LABOURS OF CORRECTION.

Sat. i. 10. 72.

Sæpe stilum veritas, iterum quæ digna legi sint,
 Scripturus.

Would you a reader's just esteem engage ?
 Correct with frequent care the blotted page.

AM I TO BE EXCITED BY THE ATTACKS OF FOOLS ?

Sat. i. 10. 78.

Men' moveat cimex Pantilius ? aut cruciet, quod
 Vellicet absentem Demetrius ? aut quod ineptus
 Fannius Hermogenis lædat conviva Tigelli ?

Say, shall that bug Pantilius move my spleen ?
 Shall I be tortured, when a wretch obscene,
 Or foolish Fannius, for a sordid treat
 With sweet Tigellius, shall my verses rate ?

SO MANY MEN, SO MANY MINDS.

Sat. ii. i. 27.

Quot capitum vivunt, totidem studiorum
 Millia.

Tell me, Trebatius, are not all mankind
 To different pleasures, different whims inclined ?

THE POET FOND OF PEACE.

Sat. ii. 1. 42.

O pater et rex
 Jupiter, ut pereat positum rubigine telum,
 Nec quisquam noceat cupido mihi pacis !

Dread King and Father of the mortal race,
 Behold me, harmless bard, how fond of peace !
 And may all kinds of mischief-making steel
 In rust, eternal rust, thy vengeance feel !

BEWARE.

Sat. ii. 1. 45.

Melius non tangere, clamo.
 Better not touch me, friend, I loud exclaim.

THE POET NOT TO BE ATTACKED WITH IMPUNITY.

Sat. ii. 1. 77.

Fragili quarens illidere dentem,
Offendet solido.

And, if she dare attempt my honest fame,
Shall break her teeth against my solid name.

FRUGALITY AND MOTHER WIT.

Sat. ii. 2. 1.

Quæ virtus et quanta, boni, sit vivere parvo,
(Nec meus hic sermo est, sed quæ præcepit Ofellus
Rusticus, abnormis sapiens, crassaque Minervâ,) Discite.

What, and how great the virtue, friends, to live
On what the gods with frugal bounty give,
(Nor are they mine, but sage Ofellus' rules,
Of mother-wit, and wise without the schools,) Come learn with me.

FALSE APPEARANCES.

Sat. ii. 2. 6.

Acclinis falsis animus meliora recusat.
The mind intent upon false appearances
Refuses to admit better things.

A BRIBED JUDGE.

Sat. ii. 2. 8.

Male verum examinat omnis
Corruptus iudex.

I'll tell ye, friends,
A judge, when bribed, but ill to truth attends.

A HUNGRY STOMACH.

Sat. ii. 2. 38.

Jejunus raro stomachus vulgaria temnit.
A hungry stomach rarely despises common food.

PLAIN DIET.

Sat. ii. 2. 70.

Accipe nunc, victus tenuis quæ quantaque secum
Afferat. In primis valeas bene.

Now mark what blessings flow

From temperate meals : and first, they can bestow
That prime of blessings—health.

THE RESULTS OF INTEMPERANCE.

Sat. ii. 2. 76.

Vides, ut pallidus omnis
Cœnâ desurgat dubiâ ? Quin corpus onustum
Hesternis vitiis animum quoque prægravat una,
Atque affligit humo divinæ particulam auræ.

Behold how pale the sated guests arise
From suppers, puzzled with varieties !
The body, too, with yesterday's excess
Burthen'd and tired, shall the pure soul depress ;
Weigh down this portion of celestial birth,
This breath of God, and fix it to the earth.

ADVANTAGES OF TEMPERANCE.

Sat. ii. 2. 84.

Hic tamen ad melius poterit transcurrere quondam,
Sive diem festum rediens advexerit annus,
Seu recreare volet tenuatum corpus ; ubique
Accedent anni, et tractari mollius ætas
Imbecilla volet. Tibi quidnam accedet ad istam,
Quam puer et validus præsumis, mollitiem ; seu
Dura valetudo inciderit, seu tarda senectus ?

Who down to sleep from a short supper lies,
Can to the next day's business vigorous rise,
Or jovial wander (when the circling year
Brings back some festal day) to better cheer,
Or when his wasted strength he would restore,
When years approach, and age's feeble hour
A softer treatment claims. But if in prime
Of youth and health you take before your time
The luxuries of life, where is their aid
When age or sickness shall your strength invade ?

FAME.

Sat. ii. 2. 94.

Das aliquid famæ, quæ carmine gratior aurem
Occupet humanam ?

Do you the voice of Fame with pleasure hear ?
(Sweeter than verse it charms the human ear.)

THE USE THAT MIGHT BE MADE OF THE MISER'S MONEY.

Sat. ii. 2. 103.

Cur eget indignus quisquam, te divite? quare
 Templa ruunt antiqua deum? cur, improbe, cara
 Non aliquid patriæ tanto emetiris acervo?
 Uni nimirum tibi recte semper erunt res?
 O magnus posthac inimicis risus!

Why lives in deep distress
 A man unworthy to be poor, or why
 The temples of the gods in ruins lie?
 Why not of such a massy treasure spare
 To thy dear country, wretch, a moderate share?
 Shalt thou alone no change of fortune know?
 Thou future laughter to thy deadliest foe!

NOTHING CERTAIN.

Sat. ii. 2. 129.

Nam propriæ telluris herum natura neque illum,
 Nec me, nec quenquam, statuit. Nos expulit illo;
 Illum aut nequities, aut vafri inscitia juris,
 Postremo expellet certe vivacior hæres.
 Nunc ager Umbreni sub nomine, nuper Ofelli
 Dictus, erit nulli proprius; sed cedit in usum
 Nunc mihi, nunc alii: quocirca vivite fortes,
 Fortiaque adversis opponite pectora rebus.

Nature will no perpetual heir assign,
 Or make the farm his property or mine.
 He turn'd us out: but follies all his own,
 Or law-suits, and their knaveries unknown,
 Or, all his follies and his law-suits past,
 Some long-lived heir shall turn him out at last.
 The farm, once mine, now bears Umbrenus' name,
 The use alone, not property we claim:
 Then be not with your present lot deprest,
 And meet the future with undaunted breast.

BUSY-BODIES.

Sat. ii. 3. 19.

Aliena negotia curo,

Excussus propriis.

I attend to the business of other men, regardless of my own.

INDOLENCE.

Sat. ii. 3. 14.

Vitanda est improba Siren,
 Desidia: aut, quicquid vitæ meliore parasti,
 Ponendum æquo animo.

Then learn the Siren Indolence to shun,
 Or poorly be content to lose the fame
 Which your past hours of better life might claim.

ALL WANDER FROM THE RIGHT PATH.

Sat. ii. 3. 48.

Velut sylvis, ubi passim
 Palantes error certo de tramite pellit,
 Ille sinistrorsum, hic dextrorsum abit; unus utrique
 Error, sed variis illudit partibus.

When in a wood we leave the certain way,
 One error fools us, though we various stray:
 Some to the left, some turn to t'other side.

POWER OF GOLD.

Sat. ii. 3. 94.

Omnis enim res,
 Virtus, fama, decus, divina humanaque, pulchris
 Divitiis parent.

For virtue, glory, beauty, all divine
 And human powers, immortal gold! are thine.

EXPLAINING ONE DIFFICULTY BY ANOTHER.

Sat. ii. 3. 103.

Nil agit exemplum, litem quod lite resolvit.

By such examples truth can ne'er be tried:
 They but perplex the question, not decide.

TWIN BROTHERS.

Sat. ii. 3. 243.

Par nobile fratrum.

A noble pair of brothers, twins, in truth.

WHITE OR BLACK DAY.

Sat. ii. 3. 246.

Cretâ, an carbone notandi.
 Days to be marked with chalk or coal.

THE ANNOYANCES OF LOVE.

Sat. ii. 3. 267.

In amore hæc sunt mala, bellum ;
 Pax rursum; hæc si quis, tempestatis prope ritu
 Mobilia, et cæcâ fluitantia sorte, laboret
 Reddere certa sibi, nihilo plus explicet, ac si
 Insanire paret certâ ratione modoque.

For peace and war succeed by turns in love ;
 And while tempestuous these emotions roll,
 And float with blind disorder in the soul,
 Who strives to fix them on one certain rule,
 May by right rule and reason play the fool.

TO ADD FUEL TO THE FLAME.

Sat. ii. 3. 275.

Adde cruorem
 Stultitiæ, atque ignem gladio scrutare.
 Then add the murders of this fond desire,
 And with the sword provoke the madding fire.

A LIKENESS.

Sat. ii. 3. 320.

Hæc a te non multum abludit imago.
 No idle image, Horace, of thy state.

HIGH BIRTH NOTHING WITHOUT WEALTH.

Sat. ii. 5. 8.

Et genus et virtus, nisi cum re, vilior algâ est.
 But high descent and meritorious deeds,
 Unblest with wealth, are viler than sea-weeds.

TO LIVE WITH THE GREAT.

Sat. ii. 6. 51.

Nam te
 Scire, deos quoniam propius contingis, oportet.
 And says, "As you approach the gods,
 It is no mystery to you."

THE PLEASURES OF A COUNTRY LIFE.

Sat. ii. 6. 60.

O rus, quando ego te adspiciam? quandoque licebit,
 Nunc veterum libris, nunc somno et inertibus horis,
 Ducere sollicitæ jucunda oblivio vitæ?
 O quando faba Pythagoræ cognata, simulque
 Uncta satis pingui ponentur oluscula lardo?
 O noctes cænæque deûm! quibus ipse, meique,
 Ante larem proprium vescor, vernasque procaces
 Pasco libatis dapibus. Prout cuique libido est,
 Siccat inæquales calices conviva, solutus
 Legibus insanis: seu quis capit acria fortis
 Pocula, seu modicis uvescit lætius.

"When shall I see my sweet retreat?
 Oh! when with books of sages deep,
 Sequester'd ease, and gentle sleep,
 In sweet oblivion, blissful balm!
 The busy cares of life becalm?
 Oh! when shall I enrich my veins,
 Spite of Pythagoras, with beans?
 Or live luxurious in my cottage,
 On bacon, ham, and savoury pottage?
 O joyous nights! delicious feasts!
 At which the gods might be my guests."
 My friends and I regaled, my slaves
 Enjoy what their rich master leaves.
 There every guest may drink and fill,
 As much, or little, as he will,
 Exempted from the bedlam-rules
 Of roaring prodigals and fools;
 Whether in merry mood or whim,
 He fills his bumper to the brim,
 Or, better pleased to let it pass,
 Grows mellow with a moderate glass.

ENJOY THE PRESENT.

Sat. ii. 6. 93.

Carpe viam (mihi crede) comes, terrestria quando
 Mortales animas vivunt sortita, neque ulla est
 Aut magno aut parvo leti fuga: quo, bone, circa,
 Dum licet, in rebus jucundis vive beatus;
 Vive memor, quam sis ævi brevis.

Since animals but draw their breath,
 And have no being after death;
 Since nor the little nor the great

Can shun the rigour of their fate;
At least be merry while you may,
The life of mice is but a day:
Come then, my friend, to pleasure give
The little life you have to live.

CHANGEABLENESS OF HUMAN NATURE.

Sat. ii. 7. 6.

Pars hominum vitiis gaudet constanter, et urget
Propositum; pars multa natat, modo recta capessens,
Interdum pravis obnoxia.

Among mankind, while some with steady view
One constant course of darling vice pursue,
Most others float along the changing tide,
And now to virtue, now to vice they glide.

A BESETTING SIN.

Sat. ii. 7. 18.

Quanto constantior idem
In vitiis, tanto levius miser ac prior illo,
Qui jam contento, jam laxo fune laborat.

So constant was he to his darling vice,
Yet less a wretch than he who now maintains
A steady course, now drives with looser reins.

THE WISE MAN.

Sat. ii. 7. 83.

Quisnam igitur liber? Sapiens, sibi qui imperiosus;
Quem neque pauperies, neque mors, neque vincula terrent:
Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus, teres atque rotundus.

The wise, who well maintains
An empire o'er himself; whom neither chains,
Nor want, nor death, with slavish fear inspire;
Who boldly answers to his warm desire;
Who can ambition's vainest gifts despise;
Firm in himself, who on himself relies;
Polish'd and round who runs his proper course,
And breaks misfortune with superior force.

THE RESULTS OF ADVERSITY AND PROSPERITY.

Sat. ii. 8. 73.

Ducis ingenium res
Adversæ nudare solent, celare secundæ.

Good fortune hides, adversity calls forth,
A landlord's genius, and a general's worth.

INCREASING AGE.

Ep. i. 1. 4.

Non eadem est ætas, non mens.
His youth, his genius now no more the same.

THE WORN-OUT STEED.

Ep. i. 1. 8.

Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

Loose from the rapid car your aged horse,
Lest in the race derided, left behind,
Jaded he drag his limbs and burst his wind.

THE PURSUIT OF TRUTH.

Ep. i. 1. 11.

Quid verum atque decens curo et rogo, et omnis
in hoc sum.

For the search of truth
And moral decency hath fill'd my breast,
Hath every thought and faculty possess.

INDEPENDENCE.

Ep. i. 1. 15.

Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis veræ custos rigidusque satelles:
Nunc in Aristippi furtim præcepta relabor,
Et mihi res, non me rebus, subjungere conor.

You ask, perhaps, what sect, what chief I own;
I'm of all sects, but blindly sworn to none;
For as the tempest drives I shape my way,
Now active plunge into the world's wide sea:
Now virtue's precepts rigidly defend,
Nor to the world—the world to me shall bend.

IT IS SOMETHING TO BE ADVANCING IN THE PATH OF
VIRTUE.

Ep. i. 1. 32.

Est quādam prodire tenus, si non datur ultra.

Though of exact perfection you despair,
Yet every step to virtue's worth your care.

ADVANTAGES OF A GOOD EDUCATION.

Ep. i. 1. 38.

Invidus, iracundus, iners, vinosus, amator,
Nemo adeo ferus est, ut non mitescere possit,
Si modo culturæ patientem commodet aurem.
Virtus est vitium fugere, et sapientia prima
Stultitiâ caruisse.

The slave to envy, anger, wine, or love,
The wretch of sloth, its excellence shall prove :
Fierceness itself shall bear its rage away,
When listening calmly to th' instructive lay.
Even in our flight from vice some virtue lies ;
And free from folly, we to wisdom rise.

MONEY.

Ep. i. 1. 52.

Vilius argentum est auro, virtutibus aurum.
O cives, cives, quærenda pecunia primum est,
Virtus post nummos.

Silver to gold, we own, should yield the prize,
And gold to virtue ; louder Folly cries,
Ye sons of Rome, let money first be sought ;
Virtue is only worth a second thought.

A GOOD CONSCIENCE.

Ep. i. 1. 60.

Hic murus æneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

Be this thy brazen bulwark of defence,
Still to preserve thy conscious innocence,
Nor e'er turn pale with guilt.

MONEY TO BE GOT IN ANY WAY.

Ep. i. 1. 65.

Rem facias ; rem,
Si possis, recte ; si non, quocunque modo rem.
My friend, get money ; get a large estate,
By honest means ; but get, at any rate.

STEPS NOT RETURNING TERRIFY.

Ep. i. 1. 74.

Quia me vestigia terrent
Omnia te adversum spectantia, nulla retrorsum.
Truly I'm afraid
When I behold the steps, that to thy den
Look forward all, but none return again.

PROTEUS.

Ep. i. 1. 90.

Quo teneam vultus mutantem Protea nodo ?
Say while he changes thus, what chains can bind
These various forms : the Proteus of the mind ?

CHANGEABLENESS OF MAN.

Ep. i. 1. 97.

Quid, mea cum pugnat sententia secum ;
Quod petiit, spernit ; repetit, quod nuper omisit ;
Æstuat, et vitæ disconvenit ordine toto ;
Diruit, ædificat, mutat quadrata rotundis ?
Insanire putas sollemnia me.

But if my judgment, with itself at strife,
Should contradict my general course of life ;
Should now despise what it with warmth pursued,
And earnest wish for what with scorn it viewed ;
Float like the tide ; now high the building raise ;
Now pull it down ; nor round nor square can please ;
You call it madness of the usual kind.

VICE AND VIRTUE.

Ep. i. 2. 3.

Qui, quid sit pulchrum, quid turpe, quid utile, quid non.
Whose works the beautiful and base contain ;
Of vice and virtue more instructive rules.

SUBJECTS SUFFER WHEN KINGS DISPUTE.

Ep. i. 2. 14.

Quicquid delirant reges, plectuntur Achivi.
Seditione, dolis, scelere, atque libidine, et irâ,
Iliacos intra muros peccatur, et extra.

When doting monarchs urge
Unsound resolves, their subjects feel the scourge.
Trojans and Greeks, seditious, base, unjust,
Offend alike in violence and lust.

THE VULGAR HERD.

Ep. i. 2. 27.

Nos numerus sumus, et fruges consumere nati,
Sponsi Penelopæ, nebulones, Alcinoique,
In cute curandâ plus æquo operata juventus;
Cui pulchrum fuit in medios dormire dies, et
Ad strepitum citharæ cessatum ducere curam.

But we, mere numbers in the book of life,
Like those who boldly woo'd our hero's wife,
Born to consume the fruits of earth; in truth,
As vain and idle as Phœacca's youth;
Mere outside all to fill the mighty void
Of life, in dress and equipage employ'd,
Who sleep till mid-day and with melting airs
Of empty music soothe away our cares.

WISDOM.

Ep. i. 2. 35.

Ni
Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidiâ vel amore vigil torquere. Nam cur,
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
Dimidium facti, qui cœpit, habet: sapere aude;
Incipe. Qui recte vivendi prorogat horam,
Rusticus expectat dum defuât amnis; at ille
Labitur, et labetur in omne volubilis ævum.

Unless you light your early lamp to find
A moral book; unless you form your mind
To nobler studies you shall forfeit rest,
And love or envy shall distract your breast.

For the hurt eye an instant cure you find;
Then why neglect for years the sickening mind?
Dare to be wise; begin; for once begun
Your task is easy, half the work is done;
And sure the man who has it in his power
To practise virtue, and protracts the hour,
Waits like the rustic till the river dried;
Still glides the river, and will ever glide.

A COMPETENCE.

Ep. i. 2. 46.

Quod satis est, cui contingit, nihil amplius optet.
Bless'd with a competence, why wish for more?

PLEASURE, ANGER.

Ep. i. 2. 54.

Sincerum est nisi vas, quodcunque infundis, acescit.
Sperne voluptates: nocet emta dolore voluptas.
Semper avarus eget: certum voto pete finem.
Invidus alterius macrescit rebus opimis:
Invidiâ Siculi non invenere tyranni
Majus tormentum. Qui non moderabitur irâ,
Infectum volet esse, dolor quod suaserit et mens,
Dum pœnas odio per vim festinat inulto.
Ira furor brevis est: animum rege; qui, nisi paret,
Imperat: hunc frenis, hunc tu compesce catenâ.
Fingit equum tenerâ docilem cervicem magister
Ire viam, quâ monstret eques. Venaticus, ex quo
Tempore cervinam pellem latravit in aulâ,
Militat in sylvis catulus. Nunc adbibere puro
Pectore verba puer; nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu. Quod si cessas, aut strenuus anteis;
Nec tardum opperior, nec præcedentibus insto.

Your wine grows acid when the cask is foul:
Learn the strong sense of pleasure to control;
With virtuous pride its blandishments disdain;
Hurtful is pleasure when it's bought with pain.
He wants for ever, who would more acquire;
Set certain limits to your wild desire.
The man who envies must behold with pain
Another's joys, and sicken at his gain:
Nor could Sicilia's tyrants ever find
A greater torment than an envious mind.

The man, unable to control his ire,
 Shall wish undone what hate and wrath inspire :
 To sate his rage precipitate he flies,
 Yet in his breast his rage unsated lies,
 Anger's a shorter madness of the mind ;
 Subdue the tyrant, and in fetters bind.
 The docile colt is form'd with gentle skill
 To move obedient to his rider's will.
 In the loud hall the hound is taught to bay
 The buckskin trail'd, then challenges his prey
 Through the wild woods. Thus, in your hour of youth,
 From pure instruction quaff the words of truth.
 The odours of the wine that first shall stain
 The virgin vessel, it shall long retain.
 Whether you prove a lagger in the race,
 Or with a vigorous ardour urge your pace,
 I shall maintain my usual rate ; no more ;
 Nor wait for those behind, nor press on those before.

BOUNTY OF THE GODS TO MAN.

Ep. i. 4. 6.

Non tu corpus eras sine pectore : dī tibi formam,
 Dī tibi divitias dederunt, artemque fruendi.

Thou art not form'd of lifeless mould,
 With breast inanimate and cold ;
 To thee the gods a form complete,
 To thee the gods a fair estate
 In bounty gave, with art to know
 How to enjoy what they bestow.

AN EPICUREAN.

Ep. i. 4. 8.

Quid voveat dulci nutricula majus alumno,
 Qui sapere, et fari possit quæ sentiat, et cui
 Gratia, fama, valetudo contingat abunde,
 Et mundus victus, non deficiente crumenâ ?
 Inter spem curamque, timores inter et iras,
 Omnem crede diem tibi diluxisse supremum :
 Grata superveniet, quæ non sperabitur, hora.
 Me pinguem, et nitidum bene curatâ cute vises,
 Cum ridere voles Epicuri de grege porcum.

Can a fond nurse one blessing more
 Even for her favourite boy implore,
 With sense and clear expression blest,
 Of friendship, honour, health possesset,
 A table elegantly plain,
 And a poetic, easy vein ?

By hope inspired, depress'd with fear,
 By passion warm'd, perplex'd with care,
 Believe that every morning's ray
 Hath lighted up thy latest day ;
 Then, if to-morrow's sun be thine,
 With double lustre shall it shine.
 Such are the maxims I embrace,
 And here, in sleek and joyous ease,
 You'll find, for laughter fitly bred,
 A hog by Epicurus fed.

FORTUNE.

Ep. i. 5. 12.

Quo mihi fortunam, si non conceditur uti ?
 Say, what are fortune's gifts, if I'm denied
 Their cheerful use ?

WINE.

Ep. i. 5. 16.

Quid non ebrietas designat ? operta recludit ;
 Spes jubet esse ratas ; in prælia trudit inertem ;
 Sollicitis animis onus eximit ; addocet artes :
 Fecundi calices quem non fecere disertum ?
 Contractâ quem non in paupertate solum ?

What cannot wine perform ? It brings to light
 The secret soul ; it bids the coward fight ;
 Gives being to our hopes, and from our hearts
 Drives the dull sorrow and inspires new arts.
 Is there a wretch whom bumpers have not taught
 A flow of words and loftiness of thought ?
 Even in the oppressive grasp of poverty
 It can enlarge and bid the soul be free.

CALMNESS.

Ep. i. 6. 1.

Nil admirari prope res est una, Numici,
 Solaque, quæ possit facere et servare beatum.
 Hunc solem, et stellas, et decedentia certis
 Tempora momentis, sunt qui formidine nullâ
 Imbuti spectent.

Not to admire, is of all means the best,
 The only means, to make, and keep us blest.
 There are, untainted with the thoughts of fear,
 Who see the various changes of the year
 Unerring roll ; who see the glorious sun,
 And the fix'd stars, their annual progress run.

GOLDEN MEAN.

Ep. i. 6. 15.

Insani sapiens nomen ferat, æquus iniqui,
 Ultra quam satis est virtutem si petat ipsam.
 Even virtue, when pursued with warmth extreme,
 Turns into vice, and fools the sage's fame.

TIME.

Ep. i. 6. 24.

Quidquid sub terrâ est, in apricum proferet ætas;
 Defodiet condetque nitentia.

But time shall bring the latent birth to light,
 And hide the present glorious race in night.

VIRTUE.

Ep. i. 6. 30.

Si virtus hoc una potest dare, fortis omissis
 Hoc age deliciis. Virtutem verba putas, ut
 Lucum ligna? cave ne portus occupet alter.

If virtue can alone the blessing give,
 With ardent spirit her alone pursue,
 And with contempt all other pleasures view;
 Yet if you think that virtue's but a name,
 That groves are groves, nor from religion claim
 A sacred awe—sail to the distant coast.

GOLD.

Ep. i. 6. 36.

Scilicet uxorem cum dote, fidemque, et amicos,
 Et genus, et formam, regina pecunia donat:
 Ac bene nummatum decorat Suadela Venusque.

For gold, the sovereign queen of all below,
 Friends, honour, birth, and beauty can bestow;
 The goddess of persuasion forms his train,
 And Venus decks the well-bemoney'd swain.

HOW HAPPINESS IS TO BE PROCURED.

Ep. i. 6. 47.

Si res sola potest facere et servare beatum,
 Hoc primus repetas opus, hoc postremus omittas.
 Si fortunatum species et gratia præstat,
 Mercemur servum, qui dictet nomina.

Well then, if wealth alone our bliss insure,
 Our first, our latest toil should wealth secure:
 If popularity the blessing claims,
 Let's buy a slave to tell our voters' names,
 And give the hint, when through the crowded street
 To stretch the civil hand to all we meet.

LICENTIOUS.

Ep. i. 6. 63.

Remigium vitiosum Ithacensis Ulixi,
 Cui potior patriâ fuit interdicta voluptas.

And, like th' abandon'd Ulyssean crew,
 Our Ithaca forgot, forbidden joys pursue.

MIRTH.

Ep. i. 6. 65.

Si, Mimnermus uti censet, sine amore jocisque
 Nil est jucundum; vivas in amore jocisque.
 Vive, vale. Si quid novisti rectius istis,
 Candidus imperti; si non, his utere mecum.

If life's insipid without mirth and love,
 Let love and mirth insipid life improve.
 Farewell! and if a better system's thine,
 Impart it frankly, or make use of mine.

THE GOOD MAN.

Ep. i. 7. 20.

Prodigus et stultus donat quæ spernit et odit.
 Hæc seges ingratos tulit, et feret omnibus annis.
 Vir bonus et sapiens dignis ait esse paratus;
 Nec tamen ignorat quid distent æra lupinis.

When fools and spendthrifts give what they despise,
 Thin crops of gratitude will always rise.
 The wise and good with better choice bestow,
 And real gold from playhouse counters know.

LITTLE FOLKS.

Ep. i. 7. 43.

Parvum parva decent.

For little folks become their little fate.

NOT TO VENTURE BEYOND ONE'S LAST.

Ep. i. 7. 98.

Metiri se quemque suo modulo ac pede.

For all should be confined
Within the bounds which nature hath assign'd.

WISDOM.

Ep. i. 10. 8.

Vivo et regno, simul ista reliqui,
Quæ vos ad cælum effertis rumore secundo.

In short, I live and reign, whene'er I fly
The joys you vaunt with rapture to the sky.

NATURE.

Ep. i. 10. 24.

Naturam expelles furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.

For Nature, driven out with proud disdain,
All-powerful goddess, will return again ;
Return in silent triumph, to deride
The weak attempts of luxury and pride.

HIGH THINGS.

Ep. i. 10. 30.

Quem res plus nimio delectavere secundæ,
Mutatæ quatiunt : si quid mirabere, pones
Invitus. Fuge magna : licet sub paupere tecto
Reges et regum vitâ præcurrere amicos.

They who in Fortune's smiles too much delight,
Shall tremble when the goddess takes her flight ;
For, if her gifts our fonder passions gain,
The frail possession we resign with pain,
Then fly from grandeur, and the haughty great ;
The cottage offers a secure retreat,
Where you may make that heart-felt bliss your own,
To kings, and favourites of kings, unknown.

POVERTY.

Ep. i. 10. 39.

Sic qui, pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet æternum, quia parvo nesciet uti.

Cui non conveniet sua res, ut calceus olim,
Si pede major erit, subvertet ; si minor, uret.

So he, who poverty with horror views,
Nor frugal nature's bounty knows to use,
Who sells his freedom in exchange for gold,
(Freedom for mines of wealth too cheaply sold,)
Shall make eternal servitude his fate,
And feel a haughty master's galling weight.
Our fortunes and our shoes are near allied ;
Pinch'd in the strait, we stumble in the wide.

MONEY A SLAVE OR TYRANT.

Ep. i. 10. 47.

Imperat aut servit collecta pecunia cuique,
Tortum digna sequi potius, quam ducere, funem.

Gold is the slave or tyrant of the soul ;
Unworthy to command, it better brooks control.

ENJOY THE PRESENT.

Ep. i. 11. 22.

Tu, quamcunque deus tibi fortunaverit horam,
Gratâ sume manu, neu dulcia differ in annum ;
Ut, quocunque loco fueris, vixisse libenter
Te dicas : nam si ratio et prudentia curas,
Non locus effusi late maris arbiter, aufert ;
Cælum, non animum mutant, qui trans mare currunt.
Strenua nos exercet inertia : navibus atque
Quadrigis petimus bene vivere. Quod petis, hic est,
Est Ulubris, animus si te non deficit æquus.

While yet 'tis in your power ; while Fortune smiles,
At Rome with rapture vaunt those happy isles,
Then with a grateful hand the bliss receive,
If Heaven an hour more fortunate shall give.
Seize on the present joy, and thus possess,
Where'er you live, an inward happiness.

If reason only can our cares allay,
Not the bold site, that wide commands the sea ;
If they who through the venturous ocean range,
Not their own passions, but the climate change ;
Anxious through seas and land to search for rest
Is but laborious idleness at best.
In desert Ulubræ the bliss you'll find,
If you preserve a firm and equal mind.

ENOUGH.

Ep. i. 12. 3.

Tolle querelas ;

Pauper enim non est, cui rerum suppetit usus.
 Si ventri bene, si lateri est pedibusque tuis, nil
 Divitiæ poterunt regales addere majus.

Then cease complaining, friend, and learn to live ;
 He is not poor to whom kind Fortune grants,
 Even with a frugal hand, what Nature wants.
 Are you with food, and warmth, and raiment blest ?
 Not royal treasures are of more possess.

FALSE FRIENDS.

Ep. i. 12. 24.

Vilis amicorum est annona, bonis ubi quid deest.
 And friends are cheap, when good men are distressed.

DISCONTENT.

Ep. i. 14. 11.

Cui placet alterius, sua nimirum est odio sors.
 Stultus uterque locum immeritum causatur inique ;
 In culpâ est animus, qui se non effugit unquam.

Pleased with each other's lot, our own we hate :
 But both are fools, and fools in like extreme ;
 Guiltless the place that we unjustly blame,
 For in the mind alone our follies lie,
 The mind, that never from itself can fly.

FOLLIES.

Ep. i. 14. 36.

Nec lusisse pudet, sed non incidere ludum.

Nor do I blush to own my follies past,
 But own, those follies should no longer last.

CONTENTMENT.

Ep. i. 14. 43.

Optat ephippia bos piger ; optat arare caballus.
 Quam scit uterque, libens, censebo, exerceat artem.

Thus the slow ox would gaudy trappings claim ;
 The sprightly horse would plough amidst the team :
 By my advice, let each with cheerful heart,
 As best he understands, employ his art.

BE WHAT YOU SEEM.

Ep. i. 16. 17.

Tu recte vivis, si curas esse quod audis :
 Jactamus jampridem omnis te Roma beatum :
 Sed vereor, ne cui de te plus quam tibi credas,
 Neve putes alium sapiente bonoque beatum.

Would you be happy, be the thing you seem,
 And sure you now possess the world's esteem ;
 Nor yet to others too much credit give,
 But in your own opinion learn to live ;
 For know, the bliss in our own judgment lies,
 And none are happy but the good and wise.

FALSE SHAME.

Ep. i. 16. 24.

Stultorum incurata pudor malus ulcera celat.
 Idiots alone their ulcer'd ills conceal.

FALSE PRAISE AND A GOOD MAN.

Ep. i. 16. 39.

Falsus honor juvat, et mendax infamia terret
 Quem, nisi mendosum et mendacem ? Vir bonus
 est quis ?

Qui consulta patrum, qui leges juraque servat ;
 Quo multæ magnæque secantur judice lites ;
 Quo res sponsore, et quo causæ teste tenentur.
 Sed videt hunc omnis domus et vicinia tota
 Introrsus turpem, speciosum pelle decorâ.

False praise can charm, unreal shame control—
 Whom, but a vicious or a sickly soul ?
 Who then is good ?

Quinctius.

Who carefully observes
 The senate's wise decrees, nor ever swerves
 From the known rules of justice and the laws :
 Whose bail secures, whose oath decides a cause.

Horace.

Yet his own house, his neighbours, through his art
 Beheld an inward baseness in his heart.

THE GOOD.
Ep. i. 16. 52.

Oderunt peccare boni virtutis amore.
But virtuous minds a love of virtue charms :
The fear of chastisement thy guilt alarms.

FEAR.
Ep. i. 16. 66.

Qui cupiet, metuet quoque ; porro
Qui metuens vivet, liber mihi non erit unquam.
Whoever wishes is with fear possest,
And he who holds that passion in his breast
Is in my sense a slave.

DEATH.
Ep. i. 16. 79.

Mors ultima linea rerum est.
Death is that god the poet here intends,
That utmost bound where human sorrow ends.

THE OBSCURE.
Ep. i. 17. 10.

Nec vixit male, qui natus moriensque fefellit.
Nor ill he lives who lives and dies unknown.

EVENNESS OF TEMPER.
Ep. i. 17. 23.

Omnis Aristippum decuit color et status et res
Tentantem majora, fere presentibus æquum.
Yet Aristippus every dress became :
In every various change of life the same ;
And though he aim'd at things of higher kind,
Yet to the present held an equal mind.

THE ADVANTAGES OF AN ACTIVE LIFE.
Ep. i. 17. 33.

Res gerere, et captos ostendere civibus hostes,
Attingit solium Jovis, et cœlestia tentat.
Principibus placuisse viris, non ultima laus est.
In glorious war a triumph to obtain,
Celestial honours, and a seat shall gain
Fast by the throne of Jove ; nor mean the praise
These deities of human kind to please.

EVERY MAN CANNOT SUCCEED.
Ep. i. 17. 36.

Non cuivis homini contingit adire Corinthum.
Sedit, qui timuit ne non succederet : esto.
But midst the storms and tempests of a court,
Not every one shall reach the wish'd-for port ;
And sure the man who doubts of his success,
Wisely declines th' attempt. Then you confess,
That who succeeds, thus difficult his part,
Gives the best proof of courage as of art.

CLAMOURS OF THE IMPORTUNATE.
Ep. i. 17. 50.

Sed tacitus pasci si posset corvus, haberet
Plus dapis, et rixæ multo minus invidiæque.
But had the crow his food in silence eat,
Less had his quarrels been, and more his meat.

VIRTUE.
Ep. i. 18. 9.

Virtus est medium vitiorum, et utrinque reductum.
But virtue in a medium lies,
From whence these different follies rise.

THE RUDE MAN CONTENDING FOR TRIFLES.
Ep. i. 18. 15.

Alter rixatur de lanâ sæpe caprinâ,
Propugnat nugis armatus.
Another in dispute engages,
With nonsense arm'd for nothing rages.

A SECRET.
Ep. i. 18. 37.

Arcanum neque tu scrutaberis illius unquam ;
Commissumque teges, et vino tortus et irâ.
Nec tua laudabis studia, aut aliena reprendes :
Strive not with mean, unhandsome lore
Your patron's bosom to explore,
And let not wine or anger wrest
Th' intrusted secret from your breast.
Nor blame the pleasures of your friend,
Nor to your own too earnest bend.

THE INQUISITIVE.

Ep. i. 18. 69.

Percontatorem fugito : nam garrulus idem est ;
Nec retinent patulæ commissa fideliter aures ;
Et semel emissum volat irrevocabile verbum.

Th' impertinent be sure to hate ;
Who loves to ask will love to prate.
Ears that unfold to every tale,
Intrusted secrets ill conceal,
And you shall wish, but wish in vain,
To call the fleeting words again.

RECOMMENDATIONS.

Ep. i. 18. 76.

Qualem commendes, etiam atque etiam adspice, ne mox
Incutiant aliena tibi peccata pudorem.

With cautious judgment, o'er and o'er,
The man you recommend explore,
Lest, when the scoundrel's better known,
You blush for errors not your own.

FOLLY.

Ep. i. 18. 79.

Quem sua culpa premet, deceptus omitte tueri.
Once deceived, do not attempt to protect the man who is weighed
down by his own follies.

THE HOUSE OF A NEIGHBOUR ON FIRE.

Ep. i. 18. 84.

Nam tua res agitur, paries cum proximus ardet,
Et neglecta solent incendia sumere vires.

When flames your neighbour's dwelling seize,
Your own with instant rage shall blaze ;
Then haste to stop the spreading fire,
Which, if neglected, rises higher.

THE COURT.

Ep. i. 18. 86.

Dulcis inexpertis cultura potentis amici ;
Expertus metuit.

Untried, how sweet a court attendance !
When tried, how dreadful the dependence !

UNLIKE TEMPER.

Ep. i. 18. 89.

Oderunt hilarem tristes, tristemque jocos.
Far from the sad the jovial run ;
The gay, the witty, and sedate,
Are objects of each other's hate.

AN HUMBLE LIFE.

Ep. i. 18. 103.

An secretum iter et fallentis semita vitæ ?
Or down through life unknown to stray,
Where lonely leads the silent way.

LIFE OF TRANQUILLITY.

Ep. i. 18. 107.

Sit mihi, quod nunc est ; etiam minus ; et mihi vivam
Quod superest ævi, si quid superesse volunt dñ :
Sit bona librorum et provisæ frugis in annum
Copia ; neu flitem dubiæ spe pendulus horæ.
Sed satis est orare Jovem, quæ donat et aufert :
Det vitam, det opes : æquum mi animum ipse parabo.

When happy in my rural scene,
Whose fountain chills the shuddering swain,
Such is my prayer—Let me possess
My present wealth, or even less,
And if the bounteous gods design
A longer life, that life be mine.
Give me of books the mental cheer,
Of wealth sufficient for a year,
Nor let me float in Fortune's power,
Dependent on the future hour.
To Jove for life and wealth I pray,
These Jove may give, or take away,
But for a firm and tranquil mind,
That blessing in myself I find.

HYPOCRISY.

Ep. i. 19. 12.

Quid ? si quis vultu torvo ferus, et pede nudo,
Exiguæque togæ simulet textore Catonem,
Virtutemne repræsentet moresque Catonis ?

What ! if with naked feet and savage air,
Cato's short coat some mimic coxcomb wear,
Say, shall his habit and affected gloom
Great Cato's manners or his worth assume ?

IMITATORS.

Ep. i. 19. 19.

O imitatores, servum pecus, ut mihi sæpe
 Bilem, sæpe jocum vestri movere tumultus !
 Ye wretched mimics, whose fond heats have been,
 How oft ! the objects of my mirth and spleen.

ORIGINALITY.

Ep. i. 19. 21.

Libera per vacuum posui vestigia princeps ;
 Non aliena meo pressi pede : qui sibi fudit,
 Dux regit examen.
 Through open worlds of rhyme I dared to tread
 In paths unknown, by no bold footsteps led :
 Who on himself relies with conscious pride,
 Most certainly the buzzing hive shall guide.

APPLAUSE OF THE POPULACE.

Ep. i. 19. 37.

Non ego ventosæ plebis suffragia venor.
 I purchase not the venal critic's vote.

TEARS.

Ep. i. 19. 41.

Hinc illæ lacrymæ.
 And hence these tears of spleen and anger rise.

INGRATITUDE OF MANKIND.

Ep. ii. 1. 9.

Ploravere suis non respondere favorem
 Speratum meritis.
 Complain'd their virtues and their toils could raise
 But slight returns of gratitude and praise.

ENVY.

Ep. ii. 1. 12.

Comperit invidiam supremo fine domari.
 Found that the monster Envy never dies,
 Till low in equal death her conqueror lies.

SUPERIOR MERIT.

Ep. ii. 1. 13.

Urit enim fulgore suo, qui prægravat artes
 Infra se positas : extinctus amabitur idem.
 For he who soars to an unwonted height,
 Oppressive dazzles with excess of light
 The arts beneath him ; yet, when dead, shall prove
 An object worthy of esteem and love.

AN ABSURDITY.

Ep. ii. 1. 31.

Nil intra est oleam, nil extra est in nuce duri.
 There is nothing hard within in the olive ; there is nothing hard
 without in the nut.

THE VULGAR.

Ep. ii. 1. 63.

Interdum vulgus rectum videt ; est ubi peccat.
 Sometimes the crowd a proper judgment makes,
 But oft they labour under gross mistakes.

POETASTERS.

Ep. ii. 1. 115.

Quod medicorum est,
 Promittunt medici ; tractant fabrilia fabri :
 Scribimus indocti doctique poemata passim.
 A doubtful drug unlicensed doctors fear ;
 Musicians are to sounds alone confined ;
 And each mechanic hath his trade assign'd :
 But every desperate blockhead dares to write ;
 Verse is the trade of every living wight.

GREECE.

Ep. ii. 1. 156.

Græcia capta ferum victorem cepit, et artes
 Intulit agresti Latio.
 When conquer'd Greece brought in her captive arts,
 She triumph'd o'er her savage conquerors' hearts.

CORRUPTION OF TASTE.

Ep. ii. 1. 187.

Verum equitis quoque jam migravit ab aure voluptas
Omnis ad incertos oculos et gaudia vana.

But even our knights from wit and genius fly
To pageant shows, that charm the wandering eye.

DULNESS.

Ep. ii. 1. 244.

Bœotûm in crasso jurâres aëre natum.
This king was born in thick Bœotian air.

THE POET.

Ep. ii. 1. 248.

Nec magis expressi vultus per ænea signa,
Quam per vatis opus mores animique virorum
Clarorum apparent. Nec sermones ego mallet
Repentes per humum, quam res componere gestas,
Terrarumque situs et flumina dicere, et arces
Montibus impositas, et barbara regna, tuisque
Auspiciis totum confecta duella per orbem,
Claustaque, custodem pacis, cohibentia Janum.

Nor form'd in brass, with more expression shines
The hero's face, than in the poet's lines
His life and manners; nor would Horace choose
These low and grovelling numbers, could his Muse
The rapid progress of your arms pursue;
Paint distant lands and rivers to the view,
Up the steep mountain with thy war ascend,
Storm the proud fort, and bid the nations bend;
Or bid fell war's destructive horrors cease,
And shut up Janus in eternal peace.

THE RIDICULOUS.

Ep. ii. 1. 262.

Discit enim citius meminitque libentius illud
Quod quis deridet, quam quod probat et veneratur.

For quickly we discern,
With ease remember, and with pleasure learn
Whate'er may ridicule and laughter move,
Not what deserved our best esteem and love.

SOFT CLAY.

Ep. ii. 2. 8.

Argillâ quidvis imitaberis udâ.
Like clay, well temper'd with informing skill
He may be moulded to what shape you will.

THE POOR.

Ep. ii. 2. 40.

Ibit eo, quo vis, qui zonam perdidit.
The rustic shrewd replies:
"An't please you, captain, let another trudge it;
The man may venture who has lost his budget."

ATHENS.

Ep. ii. 2. 43.

Adjecere bonæ paulo plus artis Athenæ;
Scilicet ut possem curvo dignoscere rectum,
Atque inter sylvas Academi quærere verum.
Dura sed emovere loco me tempora grato.

Indulgent Athens then improved my parts,
With some small tincture of ingenuous arts,
Fair truth from falsehood to discern, and rove
In search of wisdom through the museful grove.
But lo! the time, destructive to my peace,
Me rudely ravish'd from that charming place.

ADVANCING YEARS.

Ep. ii. 2. 55.

Singula de nobis anni prædantur euntes;
Eripuere jocos, Venerem, convivia, ludum.

The waning years apace
Steal off our thoughts, and rifle every grace.
Alas! already have they snatch'd away
My jokes, my loves, my revellings, and play.

DIFFERENCES OF OPINION.

Ep. ii. 2. 58.

Denique non omnes eadem mirantur amantque.

In short, the race of various men admire
As various numbers.

DIFFERENCES OF TASTE.

Ep. ii. 2. 62.

Poscentes vario multum diversa palato.
 Quid dem? quid non dem? renuis tu, quod jubet alter;
 Quod petis, id sane est invisum acidumque duobus.

And all appear to have a different taste.
 What shall I give them? What shall I refuse?
 What one dislikes the other two shall choose,
 And even the very dish you like the best
 Is acid or insipid to the rest.

IRRITABILITY OF THE POET.

Ep. ii. 2. 102.

Multa fero, ut placem genus irritabile vatum,
 Cum scribo, et supplex populi suffragia capto.
 Much I endured, when writing I would bribe
 The public voice, and soothe the fretful tribe
 Of rival poets.

SELF-CONCEIT OF A POET.

Ep. ii. 2. 126.

Prætulerim scriptor delirus inersque videri,
 Dum mea delectent mala me, vel denique fallant,
 Quam sapere, et ringi.

A stupid scribbler let me rather seem,
 While of my faults with dear delight I deem,
 Or not perceive, than sing no mortal strain,
 And bear this toil, this torture of the brain.

PLEASING DELUSIONS.

Ep. ii. 2. 138.

Pol me occidistis, amici,
 Non servastis, ait; cui sic extorta voluptas,
 Et demtus per vim mentis gratissimus error.

"Ah! cruel friends!" he cried,
 "Is this to save me? Better far have died
 Than thus be robb'd of pleasure so refined,
 The dear delusions of a raptured mind."

RICHES.

Ep. ii. 3. 155.

At si divitiæ prudentem reddere possent,

Si cupidum timidumque minus te; nempe ruberes,
 Viveret in terris te si quis avarior uno.

Could riches add but prudence to your years,
 Restrain your wishes, and abate your fears,
 You then might blush with reason, if you knew
 One man on earth more covetous than you.

CHANGEABLENESS OF PROPERTY.

Ep. ii. 2. 166.

Quid refert, vivas numerato nuper an olim?
 Emptor Aricini quondam Veientis et arvi
 Emptum cœnat olus, quamvis aliter putat; emptis
 Sub noctem gelidam lignis calefactat ænum;
 Sed vocat usque suum quâ populus adsita certis
 Limitibus vicina refugit jurgia; tanquam
 Sit proprium quicquam, puncto quod mobilis horæ
 Nunc prece, nunc pretio, nunc vi, nunc sorte supremâ,
 Permutet dominos, et cedat in altera jura.
 Sic, quia perpetuus nulli datur usus, et hæres
 Hæredem alterius, velut unda supervenit undam;
 Quid vici prosunt, aut horrea?

For what avails it in a life well pass'd,
 At first to pay the purchase, or at last
 The frugal man, who purchased two estates,
 Yet buys the pot-herbs which his worship eats,
 Though he thinks not: this tyrant of the soil
 Buys the mere wood which makes his kettle boil;
 And yet he calls that length of land his own,
 From which the poplar, fix'd to limits known,
 Cuts off disputes, as if he had the power
 Of that which in the moment of an hour
 By favour, purchase, force, or Fate's commands,
 May change its lord, and fall to other hands.
 Since thus no mortal properly can have
 A lasting tenure; and, as wave o'er wave,
 Heir comes o'er heir, what pleasure can afford
 Thy peopled manors and increasing hoard?

GENIUS OF EACH INDIVIDUAL.

Ep. ii. 2. 187.

Scit Genius, natale comes qui temperat astrum,
 Naturæ deus humanæ, mortalis in unum-
 Quodque caput, vultu mutabilis, albus et ater.

But whence these various inclinations rise
 The God of human nature only knows;

That mystic Genius, which our actions guides
Attends our stars and o'er our lives presides,
Whose power appears, propitious or malign,
Stamp'd on each face and varied through each line.

EITHER IMPROVE YOUR LIFE, OR LEAVE THE STAGE OF LIFE.

Ep. ii. 2. 211.

Quid te exemta juvat spinis de pluribus una?
Vivere si recte nescis, decede peritis.
Lusisti satis, edisti satis, atque bibisti:
Tempus abire tibi est; ne potum largius æquo
Rideat et pulset lasciva decentius ætas.

Pluck out one thorn to mitigate thy pain,
What boots it, while so many more remain?
Or act with just propriety your part,
Or yield to those of elegance and art.
Already glutted with a farce of age,
'Tis time for thee to quit the wanton stage,
Lest youth, more decent in their follies, scoff
The nauseous scene, and hiss thee reeling off.

UNIFORMITY RECOMMENDED.

A. P. 4.

Desinat in piscem mulier formosa superne.
Or if he gave to view a beauteous maid
Above the waist with every charm array'd,
Should a foul fish her lower parts infold.

RIDICULE.

A. P. 5.

Spectatum admissi risum teneatis, amici?
Would you not laugh such pictures to behold?

DREAMS OF THE SICK MAN.

A. P. 7.

Ægri somnia vana.
The delusive dreams of the sick man.

PAINTERS AND POETS.

A. P. 9.

Pictoribus atque poetis
Quidlibet audendi semper fuit æqua potestas.
Scimus et hanc veniam petimusque damusque vicissim.

Painters and poets our indulgence claim,
Their daring equal, and their art the same.
I own the indulgence—such I give and take.

PURPLE PATCHES.

A. P. 14.

Inceptis gravibus plerumque, et magna professis,
Purpureus, late qui splendeat, unus et alter
Assuitur pannus.

Your opening promises some great design,
And shreds of purple with broad lustre shine
Sew'd on your poem.

OUT OF PLACE.

A. P. 19.

Sed nunc non erat his locus.
Beauties they are, but beauties out of place.

CAUSE OF ERRORS.

A. P. 25.

Decipimur specie recti.
But oft our greatest errors take their rise
From our best views.

EXTREMES.

A. P. 31.

In vitium ducit culpæ fuga, si caret arte.
Thus, injudicious, while one fault we shun,
Into its opposite extreme we run.

UNIFORMITY DESIRABLE.

A. P. 36.

Non magis esse velim quam pravo vivere naso,
Spectandum nigris oculis nigroque capillo.

And I no more would write
Like him, than with a nose of hideous size
Be gaz'd at for the finest hair and eyes.

SUBJECT SUITABLE TO ABILITIES.

A. P. 38.

Sumite materiam vestris, qui scribitis, æquam
Viribus; et versate diu, quid ferre recusent,

Quid valeant humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.

Examine well, ye writers, weigh with care,
What suits your genius, what your strength can bear.
To him who shall his theme with judgment choose,
Nor words nor method shall their aid refuse.

WORDS.

A. P. 68.

Mortalia facta peribunt:
Nedum sermonum stet honos, et gratia vivax.
Multa renascentur, quæ jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi.

All these must perish—and shall words presume
To hold their honours, and immortal bloom?
Many shall rise that now forgotten lie;
Others, in present credit, soon shall die,
If custom will, whose arbitrary sway
Words and the forms of language must obey.

CRITICS.

A. P. 78.

Grammatici certant, et adhuc sub iudice lis est.

Critics yet contend,
And of their vain disputings find no end.

STYLE.

A. P. 92.

Singula quæque locum teneant sortita decenter.

Then let your style be suited to the scene,
And its peculiar character maintain.

BOMBAST.

A. P. 97.

Proicit ampullas, et sesquipedalia verba.

Must quit the swelling strain,
And words gigantic.

MAN EASILY AFFECTED TO GRIEF OR JOY.

A. P. 101.

Ut ridentibus arident, ita flentibus adsunt,
Humani vultus: si vis me flere, dolendum est

Primum ipsi tibi; tunc tua me infortunia lædent.

With them who laugh, our social joy appears;
With them who mourn, we sympathise in tears:
If you would have me weep, begin the strain,
Then I shall feel your sorrows, feel your pain.

AN ACTOR.

A. P. 105.

Tristia mæstum

Vultum verba decent; iratum, plena minarum;
Ludentem, lasciva; severum, seria dictu.
Format enim natura prius nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram.
Aut ad humum mærore gravi deducit, et angit;
Post effert animi motus interprete lingua.

The varying face should every passion show,
And words of sorrow wear the look of woe;
Let it in joy assume a vivid air;
Fierce when in rage; in seriousness severe:
For Nature to each change of fortune forms
The secret soul, and all its passions warms;
Transports to rage, dilates the heart with mirth,
Wrings the sad soul, and bends it down to earth.
The tongue these various movements must express.

ACHILLES.

A. P. 121.

Impiger, iracundus, inexorabilis, acer,
Jura neget sibi nata, nihil non arroget armis.

Intrepid, fierce, of unforgiving rage,
Like Homer's hero, let him spurn all laws,
And by the sword alone assert his cause.

UNIFORMITY.

A. P. 127.

Servetur ad imum,
Qualis ab incepto processerit, et sibi constet.

From his first entrance to the closing scene
Let him one equal character maintain.

TRANSLATION.

A. P. 133.

Nec verbum verbo curabis reddere fidus
Interpres.

Nor word for word translate with painful care.

THE MOUNTAIN IN LABOUR.

A. P. 138.

Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes; nascetur ridiculus mus.

How will the boaster hold his yawning rate?
The mountain labour'd with prodigious throes,
And, lo! a mouse ridiculous arose.

A FLASH ENDING IN SMOKE.

A. P. 143.

Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat.

He does not lavish at a blaze his fire,
Sudden to glare, and in a smoke expire;
But rises from a cloud of smoke to light.

DIFFERENCES OF AGE.

A. P. 156.

Ætatis ejusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddere qui voces jam scit puer, et pede certo
Signat humum, gestit paribus colludere, et iram
Colligit ac ponit temere, et mutatur in horas.
Imberbus juvenis, tandem custode remoto,
Gaudet equis canibusque et aprici gramine Campi;
Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus æris,
Sublimis, cupidusque, et amata relinquere pernix.
Conversis studiis, ætas animusque virilis
Quærit opes et amicitias, inservit honori,
Commisisse cavet quod mox mutare laboret.
Multa senem circumveniunt incommoda; vel quod
Quærit, et inventis miser abstinet, ac timet uti;
Vel quod res omnes timide gelideque ministrat;
Dilator, spe longus, iners, avidusque futuri,
Difficilis, querulus, laudator temporis acti
Se puero, castigator censorque minorum.
Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt.

The manner must your strictest care engage,
The levities of youth and strength of age.
The child, who now with firmer footing walks,

And with unfaltering, well-form'd accents talks,
Loves childish sports, with causeless anger burns,
And idly pleased with every moment turns.
The youth, whose will no froward tutor bounds,
Joys in the sunny field, his horse and hounds;
Yielding like wax, th' impressive folly bears;
Rough to reproof, and slow to future cares;
Profuse and vain; with every passion warm'd,
And swift to leave what late his fancy charm'd.
With strength improved, the manly spirit bends
To different aims, in search of wealth and friends;
Bold and ambitious in pursuit of fame,
And wisely cautious in the doubtful scheme.
A thousand ills the aged world surround,
Anxious in search of wealth, and, when 'tis found,
Fearful to use what they with fear possess,
While doubt and dread their faculties depress.
Fond of delay, they trust in hope no more,
Listless, and fearful of th' approaching hour;
Morose, complaining, and with tedious praise
Talking the manners of their youthful days;
Severe to censure; earnest to advise,
And with old saws the present age chastise.
The blessings flowing in with life's full tide,
Down with our ebb of life decreasing glide.

THE EYE.

A. P. 180.

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator.

What we hear,
With weaker passion will affect the heart,
Than when the faithful eye beholds the part.

A GOD.

A. P. 191.

Nec deus intersit, nisi dignus vindice nodus
Inciderit.

Nor let a god in person stand display'd,
Unless the labouring plot deserve his aid.

ORDER AND CONNEXION OF IDEAS.

A. P. 242.

Tantum series juncturaque pollet;
Tantum de medio sumtis accedit honoris.

Such grace can order and connexion give ;
Such beauties common subjects may receive.

GREEK AUTHORS.

A. P. 268.

Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.
Make the Greek authors your supreme delight ;
Read them by day, and study them by night.

CORRECTION OF STYLE.

A. P. 289.

Nec virtute foret clarisve potentius armis,
Quam linguâ, Latium, si non offenderet unum-
Quemque poetarum limæ labor et mora. Vos, o
Pompilius sanguis, carmen reprehendite, quod non
Multa dies et multa litura coërcuit, atque
Præsectum decies non castigavit ad unguem.

Nor had the mistress of the world appear'd
More famed for conquest than for wit revered,
Did we not hate the necessary toil
Of slow correction, and the painful file.
Illustrious youths, with just contempt receive,
Nor let the hardy poem hope to live,
Where time and full correction don't refine
The finish'd work, and polish every line.

POET.

A. P. 299.

Nanciscetur enim pretium nomenque poetæ,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit.

The poet's fame and fortune sure to gain,
If long their beards, incurable their brain.

CRITIC.

A. P. 304.

Ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi :
Munus et officium, nil scribens ipse, docebo.

No ; let me sharpen others, as the hone
Gives edge to razors though itself has none.
Let me the poet's worth and office show,
And whence his true poetic riches flow.

GOOD SENSE.

A. P. 309.

Scribendi recte sapere est et principium et fons.

Good sense, that fountain of the Muse's art.

POET.

A. P. 312.

Qui didicit, patriæ quid debeat et quid amicis,
Quo sit amore parens, quo frater amandus, et hospes,
Quod sit conscripti, quod iudicis officium, quæ
Partes in bellum missi ducis ; ille profecto
Reddere personæ scit convenientia cuique.

The poet, who with nice discernment knows
What to his country and his friends he owes ;
How various nature warms the human breast,
To love the parent, brother, friend, or guest ;
What the great offices of judges are,
Of senators, of generals sent to war ;
He surely knows, with nice, well-judging art,
The strokes peculiar to each different part.

NATURE.

A. P. 316.

Respicere exemplar vitæ morumque jubebo
Doctum imitatore, et veras hinc ducere voces.
Interdums peciosa locis morataque recte
Fabula, nullius Veneris, sine pondere et arte,
Valdius oblectat populum meliusque moratur,
Quam versus inopes rerum, nugæque canoræ.
Graius ingenium, Graius dedit ore rotundo
Musa loqui, præter laudem nullius avaris.

Keep nature's great original in view,
And thence the living images pursue ;
For when the sentiments and diction please,
And all the characters are wrought with ease,
Your play, though void of beauty, force, and art,
More strongly shall delight, and warm the heart,
Than where a lifeless pomp of verse appears,
And with sonorous trifles charms our ears.
To her loved Greeks the Muse indulgent gave,
To her loved Greeks, with greatness to conceive,
And in sublimer tone their language raise—
Her Greeks were only covetous of praise.

POETS.

A. P. 333.

Aut prodesse volunt aut delectare poetæ,
 Aut simul et jucunda et idonea dicere vitæ.
 Quicquid præcipies, esto brevis ; ut cito dicta
 Percipiant animi dociles, teneantque fideles.

Poets would profit or delight mankind,
 And with the pleasing have th' instructive join'd,
 Short be the precept, which with ease is gain'd
 By docile minds, and faithfully retain'd.

SUPERFLUITY.

A. P. 337.

Omne supervacuum pleno de pectore manat.
 If in dull length your moral is exprest,
 The tedious wisdom overflows the breast.

PROFIT AND PLEASURE.

A. P. 343.

Omne tulit punctum, qui miscuit utile dulci,
 Lectorem delectando pariterque monendo.

Profit and pleasure, then, to mix with art,
 To inform the judgment, nor offend the heart,
 Shall gain all votes.

BEAUTIES MORE NUMEROUS.

A. P. 351.

Verum ubi plura nitent in carmine, non ego paucis
 Offendar maculis, quas aut incuria fudit,
 Aut humana parum cavit natura.

But when the beauties more in number shine,
 I am not angry when a casual line
 (That with some trivial faults unequal flows)
 A careless hand or human frailty shows.

HOMER.

A. P. 359.

Et idem

Indignor, quandoque bonus dormitat Homerus.
 Verum operi longo fas est obrepere somnum.

Yet hold it for a fault I can't excuse,
 If honest Homer slumber o'er his Muse ;
 Although, perhaps, a kind indulgent sleep
 O'er works of length allowably may creep.

POEMS AND PICTURES.

A. P. 361.

Ut pictura, poësis : erit quæ, si propius stes,
 Te capiat magis ; et quædam, si longius abstes :
 Hæc amat obscurum ; volet hæc sub luce videri,
 Judicis argutum quæ non formidat acumen :
 Hæc placuit semel : hæc decies repetita placebit.

Poems like pictures are : some charm when nigh,
 Others at distance more delight your eye ;
 That loves the shade, this tempts a stronger light
 And challenges the critic's piercing sight :
 That gives us pleasure for a single view ;
 And this, ten times repeated, still is new.

POETASTERS.

A. P. 372.

Mediocribus esse poetis
 Non homines, non di, non concessere columnæ.

But God, and man, and letter'd post denies
 That poets ever are of middling size.

MINERVA UNWILLING.

A. P. 385.

Tu nihil invitâ dices faciesve Minervâ ;
 Id tibi judicium est, ea mens. Si quid tamen olim
 Scripseris, in Mæci descendat judicis aures,
 Et patris, et nostras, nonumque prematur in annum,
 Membranis intus positis : delere licebit,
 Quod non edideris ; nescit vox missa reverti.

But thou, dear Piso, never tempt the Muse,
 If wisdom's goddess shall her aid refuse ;
 And when you write, let candid Metius hear,
 Or try your labours on your children's ear,
 Or even on mine ; but let them not come forth
 Till the ninth ripening year mature their worth.
 You may correct what in your closet lies :
 If publish'd, it irrevocably flies.

TOIL TO BE SUSTAINED.

A. P. 410.

Alterius sic,
Altera poscit opem res, et conjurat amice.
Qui studeat optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit.

But, when in friendship join'd,
A mutual succour in each other find.
A youth who hopes th' Olympic prize to gain,
All arts must try and every toil sustain;
Th' extremes of heat and cold must often prove.

A FLATTERER.

A. P. 431.

Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo, sic
Derisor vero plus laudatore movetur.
Reges dicuntur multis urgere culullis,
Et torquere mero, quem perspexisse laborant,
An sit amicitia dignus.

As hirelings, paid for their funereal tear,
Outweep the sorrows of a friend sincere,
So the false raptures of a flatterer's art
Exceed the praises of an honest heart.
Monarchs, 'tis said, with many a flowing bowl
Search through the deep recesses of his soul,
Whom for their future friendship they design,
And put him to the torture in his wine.

TRIFLES.

A. P. 451.

Hæ nugæ seria ducent
In mala.

For trifles such as these
To serious mischiefs lead the man I love.

LEECH.

A. P. 476.

Non missura cutem nisi plena cruoris hirudo.
And like a leech voracious of his food,
Quits not his cruel hold till gorged with blood.

JUVENALIS

A LISTENER.

Sat. i. 1.

Semper ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Codri?

O heavens! while thus hoarse Codrus perseveres
To force his Theseid on my tortured ears,
Shall I not once attempt "to quit the score,"
Always an auditor, and nothing more!

PAPER.

Sat. i. 18.

Perituræ parcere chartæ.
To spare paper that is sure to be wasted.

SATIRE.

Sat. i. 30.

Difficile est satiram non scribere.
'Tis hard a less adventurous course to choose,
While folly plagues, and vice inflames the Muse.

SPLEEN FROM SEEING THE UNWORTHY.

Sat. i. 31.

Nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat se,
Causidici nova quum veniat lectica Mathonis,
Plena ipso.

For who so slow of heart, so dull of brain,
So patient of the town, as to contain
His bursting spleen, when, full before his eye,
Swings the new chair of lawyer Matho by.

HONOUR STARVES ON UNIVERSAL PRAISE.

Sat. i. 73.

Aude aliquid brevibus Gyaris et carcere dignum,
Si vis esse aliquis: probitas laudatur et alget.

Dare nobly, man! if greatness be thy aim,
And practise what may chains and exile claim:
On Guilt's broad base thy towering fortunes raise,
For virtue starves on—universal praise!

SATIRE.

Sat. i. 79.

Si natura negat, facit indignatio versum,
Qualemunque potest, quales ego vel Cluvienus.

No; Indignation, kindling as she views,
Shall, in each breast, a generous warmth infuse,
And pour, in Nature and the Nine's despite,
Such strains as I or Cluvienus write!

SUBJECTS OF SATIRE.

Sat. i. 85.

Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli.

Whatever passions have the soul possess,
Whatever wild desires inflamed the breast,
Joy, Sorrow, Fear, Love, Hatred, Transport, Rage,
Shall form the motley subject of my page,

DEATH.

Sat. i. 144.

Hinc subitæ mortes, atque intestata senectus.
Hence sudden death, and age without a will.

VICE.

Sat. i. 147.

Nil erit ulterius, quod nostris moribus addat
Posteritas: eadem cupient facientque minores.
Omne in præcipiti vitium stetit.

Nothing is left, nothing, for future times
To add to the full catalogue of crimes;
The baffled sons must feel the same desires,
And act the same mad follies, as their sires.
Vice has attain'd its zenith:—then set sail,
Spread all thy canvas, Satire, to the gale.

HYPOCRISY.

Sat. ii. 3.

Qui Curios simulant et Bacchanalia vivunt.

When from their lips the cant of virtue falls,
Who preach like Curii, live like Bacchanals!

HYPOCRISY.

Sat. ii. 8.

Fronti nulla fides.
Trust not to outward show.

THE GRACCHI.

Sat. ii. 24.

Quis tulerit Gracchos de seditione querentes?
Quis cælum terris non misceat et mare cælo,
Si fur displiceat Verri, homicida Miloni?
Clodius accuset mæchos, Catilina Cethegum?
In tabulam Sullæ si dicant discipuli tres?

This we might bear; but who his spleen could rein,
And hear the Gracchi of the mob complain?
Who would not mingle earth, and sea, and sky,
Should Milo murder, Verres theft decry,
Clodius adultery? Catiline accuse
Cethegus, Lentulus, of factious views,
Or Sylla's pupils, soil'd with deeper guilt,
Arraign their master for the blood he spilt?

THE BAD.

Sat. ii. 47.

Magna inter molles concordia.
There is great union among the dissolute.

THE POWERFUL ARE ACQUITTED.

Sat. ii. 63.

Dat veniam corvis, vexat censura columbas.
And while with partial aim their censure moves,
Acquit the vultures, and condemn the doves!

A WICKED MAN.

Sat. ii. 83.

Nemo repente venit turpissimus.
For none become at once completely vile.

ATHEISM.

Sat. ii. 149.

Esse aliquid Manes, et subterranea regna,
Et contum, et Stygio ranas in gurgite nigras,

Atque unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.

That angry Justice form'd a dreadful hell,
That ghosts in subterranean regions dwell,
That hateful Styx his sable current rolls,
And Charon ferries o'er unbodied souls,
Are now as tales or idle fables prized;
By children question'd, and by men despised:
Yet these do thou believe.

CHARACTER OF THE ROMANS.

Sat. iii. 41.

Quid Romæ faciam? Mentiri nescio: librum,
Si malus est, nequeo laudare et poscere: motus
Astrorum ignoro: funus promittere patris
Nec volo, nec possum: ranarum viscera nunquam
Inspexi.

But why, my friend, should I at Rome remain?
I cannot teach my stubborn lips to feign;
Nor, when I hear a great man's verses, smile,
And beg a copy, if I think them vile.
A sublunary wight, I have no skill
To read the stars; I neither can nor will
Presage a father's death; I never pried
In toads for poison, nor—in aught beside.

FREEDMEN.

Sat. iii. 72.

Viscera magnarum domuum dominique futuri.
Minions, then lords of every princely dome.

THE GREEKS.

Sat. iii. 78.

Græculus esuriens in cœlum, jusseris, ibit.
All trades his own, your hungry Greekling counts;
And bid him mount the sky—the sky he mounts!

A FLATTERER.

Sat. iii. 86.

Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici.

For lo! where versed in every soothing art,
The wily Greek assails his patron's heart,
Finds in each dull harangue an air, a grace,
And all Adonis in a Gorgon face.

THE GREEKS.

Sat. iii. 100.

Natio comœda est. Rides? meliore cachinno
Concutitur: flet, si lacrimas conspexit amici,
Nec dolet: igniculum brumæ si tempore poscas,
Accipit endromidem: si dixeris, Æstuo, sudat.

Greece is a theatre where all are players:
For lo! their patron smiles,—they burst with mirth;
He weeps,—they droop, the saddest souls on earth;
He calls for fire,—they court the mantle's heat;
'Tis warm, he cries,—and they dissolve in sweat.

MONEY.

Sat. iii. 143.

Quantum quisque suâ nummorum servat in arcâ,
Tantum habet et fidei.

What table does he keep, what slaves maintain,
And what, they ask, and where, is his domain?
These weighty matters known, his faith they rate,
And square his probity to his estate.

POVERTY.

Sat. iii. 152.

Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.

O Poverty! thy thousand ills combined
Sink not so deep into the generous mind,
As the contempt and laughter of mankind.

POVERTY.

Sat. iii. 164.

Haud facile emergunt, quorum virtutibus obstat
Res angusta domi; sed Romæ durior illis
Conatus: magno hospitium miserabile, magno
Servorum ventres, et frugi cænula magno.

Depress'd by indigence, the good and wise,
In every clime, by painful efforts rise;
Here, by more painful still, where scanty cheer,
Poor lodging, mean attendance,—all is dear.

GOLD.

Sat. iii. 182.

Commune id vitium est. Hic vivimus ambitiosâ
 Paupertate omnes. Quid te moror? Omnia Romæ
 Cum pretio.

Such is the reigning vice; and so we flaunt,
 Proud in distress, and prodigal in want.
 Briefly, my friend, here all are slaves to gold,
 And words, and smiles, and everything is sold.

A MAN'S OWN IS PRECIOUS, HOWEVER SMALL.

Sat. iii. 230.

Est aliquid, quocunque loco, quocunque recessu,
 Unius sese dominum fecisse lacertæ.

And, sure, in any corner we can get,
 To call one lizard ours is something yet.

THE POOR.

Sat. iii. 288

Miseræ cognosce proœmia rixæ,
 Si rixa est, ubi tu pulsas, ego vapulo tantum.
 Stat contra starique jubet; parere necesse est.
 Nam quid agas, cum te furiosus cogat et idem
 Fortior? Unde venis? exclamat: cujus aceto,
 Cujus conche tumes? quis tecum sectile porrum
 Sutor et elixi vervecis labra comedit?
 Nil mihi respondes? Aut dic, aut accipe calcem!
 Ede, ubi consistas, in quâ te quero proseuchâ?
 Dicere si tentes aliquid tacitusve recedas,
 Tantundem est; feriunt pariter: vademonia deinde
 Irati faciunt. Libertas pauperis hæc est.

The prelude to our doughty quarrel hear—
 If that be deem'd a quarrel where, Heaven knows,
 He only gives, and I receive, the blows.
 Across my path he strides, and bids me stand!
 I bow, obsequious to the dread command;
 What else remains, where madness, rage, combine
 With youth, and strength superior far to mine?
 "Whence come you, rogue?" he cries: "whose beans to-night
 Have stuff'd you thus? what cobbler clubb'd his mite
 For leeks and sheep's-head porridge? Dumb! quite dumb!
 Speak, or be kick'd.—Yet, once again! your home?
 Where shall I find you? At what beggar's stand,
 Temple, or bridge, whimp'ring with out-stretch'd hand?"

Whether I strive some humble plea to frame,
 Or steal in silence by, 'tis just the same;
 I'm beaten first, then dragg'd in rage away,
 Bound to the peace, or punish'd for the fray.
 Mark here the boasted freedom of the poor!

THE GUILTY.

Sat. iv. 5.

Quid refert igitur, quantis jumenta fatiget
 Porticibus? quantâ nemorum vectetur in umbrâ?
 Jugera quot vicina foro, quas emerit ædes?
 Nemo malus felix.

Avails it, then, in what long colonnades
 He tires his mules? through what extensive glades
 His chair is borne? what vast estates he buys?
 What splendid domes that round the Forum rise?
 Ah, no!—Peace visits not the guilty mind.

A TYRANT.

Sat. iv. 86.

Quid violentius aure tyranni.
 For tyrants' ears, alas! are ticklish things.

A FREEMAN.

Sat. iv. 89.

Ille igitur nunquam direxit brachia contra
 Torrentem, nec civis erat, qui libera posset
 Verba animi proferre, et vitam impendere vero.

So did the good old man his tongue restrain;
 Nor strove to stem the torrent's force in vain.
 Not one of those who, by no fears deterr'd,
 Spoke the free soul, and truth to life preferr'd.

THE GREAT AND GOOD.

Sat. iv. 150.

Utinam his potius nugis tota ille dedisset
 Tempora sævitæ, claras quibus abstulit Urbi
 Illustresque animas impune et vindice nullo!

Oh, that such scenes (disgraceful at the most)
 Had all those years of cruelty engrost,
 Through which his rage pursued the great and good,
 Uncheck'd, while vengeance slumber'd o'er their blood!

GENEROSITY.

Sat. v. 108.

Nemo petit, modicis quæ mittebantur amicis
 A Senecâ, quæ Piso bonus, quæ Cotta solebat
 Largiri; namque et titulis et fascibus olim
 Major habebatur donandi gloria.

We look not to receive
 What Seneca, what Cotta used to send,
 What the good Piso, to an humble friend;—
 For bounty once prefer'd a fairer claim,
 Than birth or power, to honourable fame.

THE SELFISH.

Sat. v. 113.

Esto, ut nunc multi, dives tibi, pauper amicis.
 Rich to yourself, to your dependants poor.

A BARREN WIFE.

Sat. v. 140.

Jucundum et carum sterilis facit uxor amicum.

A barren wife procures
 The kindest, truest friends; such then be yours.

A GOOD DINNER.

Sat. v. 162.

Captum te nidore suæ putat ille culinæ.
 He thinks you a vile slave, drawn, by the smell
 Of his warm kitchen, there.

DOWRY.

Sat. vi. 139.

Veniunt a dote sagittæ.
 And 'twas her dower that wing'd the unerring dart.

DESCRIPTION OF A RICH AND NOBLE WIFE.

Sat. vi. 165.

(Rara avis in terris nigroque simillima cyeno)
 Quis feret uxorem, cui constant omnia? Malo,
 Malo Venusinam, quam te, Cornelia mater
 Gracchorum, si cum magnis virtutibus affers
 Grande supercilium, et numeras in dote triumphos.

Tolle tuum, precor, Hannibalem, victumque Syphacem
 In castris, et cum totâ Carthagine migra.

And (though a coal-black swan be far less rare)
 Chaste as the Sabine wives, who rush'd between
 The kindred hosts, and closed the unnatural scene;
 Yet who could bear to lead an humbled life,
 Cursed with that veriest plague, a faultless wife!—
 Some simple rustic at Venusium bred,
 Oh, let me, rather than Cornelia, wed,
 If, to great virtues, greater pride she join,
 And count her ancestors as current coin.
 Take back, for mercy's sake, thy Hannibal!
 Away with vanquished Syphax, camp and all!
 Troop, with the whole of Carthage! I'd be free
 From all this pageantry of worth—and thee.

GREEK LANGUAGE.

Sat. vi. 188.

Omnia Græce,
 Cum sit turpe magis nostris nescire Latine.
 All now is Greek: in Greek their souls they pour,
 In Greek their fears, hopes, joys;—what would you more?

LET MY WILL STAND FOR A REASON.

Sat. vi. 221.

Nulla unquam de morte hominis cunctatio longa est.
 O demens, ita servus homo est? nil fecerit, esto:
 Hoc volo, sic jubeo, sit pro ratione voluntas.

For when the life of man is in debate,
 No time can be too long, no care too great;
 Hear all, weigh all with caution, I advise.
 "Thou sniveller! is a slave a man?" she cries.
 "He's innocent! be't so—'tis my command,
 My will; let that, sir, for a reason stand."

WOMEN.

Sat. vi. 242.

Nulla fere causa est, in quâ non fœmina litem
 Moverit.

Women support the bar: they love the law,
 And raise litigious questions for a straw;
 They meet in private and prepare the bill,
 Draw up the instructions with a lawyer's skill.

CURTAIN LECTURES.

Sat. vi. 268.

Semper habet lites alternaque jurgia lectus,
In quo nupta jacet: minimum dormitur in illo.

'Tis night; yet hope no slumbers with your wife;
The nuptial bed is still the scene of strife:
There lives the keen debate, the clamorous brawl,
And quiet "never comes, that comes to all."

CROCODILE TEARS.

Sat. vi. 273.

Uberibus semper lacrimis semperque paratis,
In statione suâ atque expectantibus illam,
Quo jubeat manare modo.

And weeps her injuries from imagined names,
With tears that, marshall'd, at their station stand,
And flow impassion'd as she gives command.

EVILS OF PEACE.

Sat. vi. 292.

Nunc patimur longæ pacis mala. Sævior armis
Luxuria incubuit, victumque ulciscitur orbem.

Now all the evils of long peace are ours;
Luxury, more terrible than hostile powers,
Her baleful influence wide around has hurl'd,
And well avenged the subjugated world.

THE KEEPERS.

Sat. vi. 347.

Pone seram; cohibe. Sed quis custodiet ipsos
Custodes?

I hear, old friends, I hear you: "Make all sure;
Let spies surround her, and let bolts secure."
But who shall keep the keepers?

ITCH OF SCRIBBLING.

Sat. vii. 51.

Tenet insanabile multos
Scribendi cacoëthes, et ægro in corde senescit.
The insatiate itch of scribbling, hateful pest,
Creeps, like a tetter, through the human breast,
Nor knows, nor hopes a cure; since years, which chill
All other passions, but inflame the ill.

TO PAINT A CHARACTER.

Sat. vii. 56.

Nequeo monstrare et sentio tantum.
He whom I feel, but want the power to paint.

REPETITION.

Sat. vii. 154.

Occidit miseros crambe repetitâ magistros.
The self-same subjects, in the self-same words;
Till, like hash'd cabbage served for each repast,
The repetition—kills the wretch at last.

ALL WISH TO KNOW.

Sat. vii. 157.

Nösse velint omnes, mercedem solvere nemo.
All wish to know, but none the price will pay.

A WHITE CROW.

Sat. vii. 202.

Felix ille tamen corvo quoque rarior albo.
He, then, is lucky; and, amidst the clan,
Ranks with the milk-white crow or sable swan.

TEACHERS.

Sat. vii. 207.

Di, majorum umbris tenuem et sine pondere terram,
Spirantesque crocos, et in urnâ perpetuum ver,
Qui præceptorem sancti voluere parentis
Esse loco.

Shades of our sires! oh, sacred be your rest,
And lightly lie the turf upon your breast!
Flowers round your urns breathe sweets beyond compare,
And spring eternal shed its influence there!
You honour'd tutors, now a slighted race,
And gave them all a parent's power and place.

PEDIGREE.

Sat. viii. 1.

Stemmata quid faciunt? Quid prodest, Pontice, longo
Sanguine censori pictosque ostendere vultus
Majorum.

"Your ancient house!" No more.—I cannot see
The wondrous merits of a pedigree:
No, Ponticus;—nor of a proud display
Of smoky ancestors, in wax or clay.

VIRTUE.

Sat. viii. 19.

Tota licet veteres exornent undique ceræ
Atria, nobilitas sola est atque unica virtus.
Paulus, vel Cossus, vel Drusus moribus esto:
Hos ante effigies majorum pone tuorum:
Præcedant ipsas illi te consule virgas.
Prima mihi debes animi bona. Sanctus haberi,
Justitiæque tenax factis dictisque mereris?
Agnosco procerem.

Fond man! though all the heroes of your line
Bedeck your halls, and round your galleries shine
In proud display; yet take this truth from me,
Virtue alone is true nobility.
Set Cossus, Drusus, Paulus, then, in view,
The bright example of their lives pursue;
Let these precede the statues of your race,
And these, when consul, of your rods take place.
Oh give me inborn worth! Dare to be just,
Firm to your word, and faithful to your trust:
These praises hear, at least deserve to hear,
I grant your claim, and recognise the peer.

THE IGNOBLY BORN.

Sat. viii. 44.

Vos humiles, inquis, vulgi pars ultima nostri,
Quorum nemo queat patriam monstrare parentis;
Ast ego Cecropides. Vivas, et originis hujus
Gaudia longa feras; tamen imâ plebe Quiritem
Facundum invenies: solet hic defendere causas
Nobilis indocti. Veniet de plebe togatâ,
Qui juris nodos et legum ænigmata solvat.

"Away, away! ye slaves of humblest birth,
Ye dregs of Rome, ye nothings of the earth,
Whose fathers who shall tell! my ancient line
Descends from Cecrops." Man of blood divine!
Live, and enjoy the secret sweets which spring
In breasts affined to so remote a king!—
Yet know, amid those "dregs," low grandeur's scorn,
Will those be found whom arts and arms adorn;
Some skill'd to plead a noble blockhead's cause,
And solve the dark enigmas of the laws.

COMMON SENSE.

Sat. viii. 73.

Rarus enim ferme sensus communis in illâ
Fortunâ.

Perhaps, with truth:—for rarely shall we find
A sense of modesty in that proud kind.

TO BUILD ON THE FAME OF OTHERS.

Sat. viii. 76.

Miserum est aliorum incumbere famæ,
Ne collapsa ruant subductis tecta columnis.
Stratus humi palmes viduas desiderat ulmos.
Esto bonus miles, tutor bonus, arbiter idem
Integer. Ambiguë si quando citabere testis
Incertæque rei; Phalaris licet imperet, ut sis
Falsus, et admoto dictet perjurium tauro,
Summum crede nefas animam præferre pudori,
Et propter vitam vivendi perdere causas.

'Tis dangerous building on another's fame,
Lest the substructure fail, and on the ground
Your baseless pile be hurl'd, in fragments, round.—
Stretch'd on the plain, the vine's weak tendrils try
To clasp the elm they drop from; fail—and die!
Be brave, be just; and, when your country's laws
Call you to witness in a dubious cause,
Though Phalaris plant his bull before your eye,
And, frowning, dictate to your lips the lie,
Think it a crime no tears can e'er efface,
To purchase safety with compliance base,
At honour's cost a feverish span extend,
And sacrifice for life, life's only end!
Life! 'tis not life—who merits death is dead.

VICE IN HIGH PLACES.

Sat. viii. 140.

Omne animi vitium tanto conspectius in se
Crimen habet, quanto major, qui peccat, habetur.

Vice glares more strongly in the public eye,
As he who sins in power or place is high.

SINS OF YOUTH.

Sat. viii. 165.

Breve sit, quod turpiter audes.

Brief let our follies be; and youthful sin
Fall with the firstlings of the manly chin.

SENECA AND NERO.

Sat. viii. 211.

Libera si dentur populo suffragia, quis tam
Perditus, ut dubitet Senecam præferre Neroni?

Who, Nero, so depraved, if choice were free,
To hesitate 'twixt Seneca and thee?

ANCESTORS.

Sat. viii. 269.

Malo pater tibi sit Thersites, dummodo tu sis,
Æacidæ similis, Vulcaniaque arma capessas,
Quam te Thersitæ similem producat Achilles.
Et, tamen, ut longe repetas, longèque revolas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud, quod dicere nolo.

For me, who nought but innate worth admire,
I'd rather vile Thersites were thy sire,
So thou wert like Achilles, and couldst wield
Vulcanian arms, the terror of the field,
Than that Achilles should thy father be,
And, in his offspring, vile Thersites see.
And yet, how high so'er thy pride may trace
The long-forgotten founders of thy race,
Still must the search with that asylum end,
From whose polluted source we all descend.
Haste then, the inquiry haste; secure to find
Thy sire some vagrant slave—some bankrupt hind,
Some—but I mark the kindling glow of shame,
And will not shock thee with a baser name.

THE TONGUE.

Sat. ix. 120.

Lingua mali pars pessima servi.
The tongue is the vile servant's vilest part.

YOUTH.

Sat. ix. 126.

Festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ

Portio: dum bibimus, dum certa, unguenta, puellas
Poscimus, obrepi non intellecta senectus.

For youth, too transient flower! of life's short day
The shortest part, but blossoms—to decay.
Lo! while we give the unregarded hour
To revelry and joy, in Pleasure's bower,
While now for rosy wreaths our brows to twine,
And now for nymphs we call, and now for wine,
The noiseless foot of Time steals swiftly by,
And ere we dream of manhood, age is nigh.

BLINDNESS OF MAN.

Sat. x. i.

Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangen, pauci dignoscere possunt
Vera bona atque illis multum diversa, remotâ
Erroris nebulâ. Quid enim ratione timemus
Aut cupimus? quid tam dextro pede concipis, ut te
Conatus non pœniteat votique peracti?
Evertère domos totas optantibus ipsis
Dî faciles. Nocitura togâ, nocitura petuntur
Militiâ. Torrens dicendi copia multis,
Et sua mortifera est facundia. Viribus ille
Confusus periit admirandisque lacertis.

In every clime, from Ganges' distant stream
To Gades, gilded by the western beam,
Few, from the clouds of mental error free,
In its true light or good or evil see.
For what, with reason, do we seek or shun?
What plan, how happily so'er begun,
But, finish'd, we our own success lament,
And rue the pains so fatally misspent!
To headlong ruin see whole houses driven,
Cursed with their prayers, by too indulgent Heaven!
Bewilder'd thus by folly or by fate,
We beg pernicious gifts in every state,—
In peace, in war. A full and rapid flow
Of eloquence lays many a speaker low:
Even strength itself is fatal; Milo tries
His wondrous arms, and—in the trial dies!

THE POOR.

Sat. x. 18.

Rarus venit in cœnacula miles.
While sweetly in their cocklofts slept the poor,
And heard no soldier thundering at their door.

GOLD.

Sat. x. 22.

Cantabit vacuus coram latrone viator.
 Prima fere vota et cunctis notissima templis
 Divitiæ; crescant ut opes, ut maxima toto
 Nostra sit arca foro. Sed nulla aconita bibuntur
 Fictilibus. Tunc illa time, cum pocula sumes
 Gemmata, et lato Setinum ardebit in auro.

While, void of care, the beggar trips along,
 And, in the spoiler's presence, trolls his song.
 The first great wish that all with rapture own,
 The general cry, to every temple known,
 Is, Gold, gold, gold!—"and let, all-gracious Powers,
 The largest chest the Forum boasts be ours!"
 Yet none from earthen bowls destruction sip:
 Dread then the draught, when, mantling at your lip,
 The goblet sparkles, radiant from the mine,
 And the broad gold inflames the ruby wine.

A VERBOSE EPISTLE.

Sat. x. 71.

Verbosa et grandis epistola venit
 A Capreis.

A huge, wordy letter came to-day
 From Capreae.

PUBLIC CORRUPTION.

Sat. x. 77.

Ex quo suffragia nulli
 Vendimus, effudit curas. Nam qui dabat olim
 Imperium, fasces, legiones, omnia, nunc se
 Continet, atque duas tantum res anxius optat,
 Panem et Circenses.

For since their votes have been no longer bought,
 All public care has vanish'd from their thought;
 And those who once, with unresisted sway,
 Gave armies, empire, everything, away,
 For two poor claims have long renounced the whole,
 And only ask—the Circus and the Dole.

LOVE OF POWER.

Sat. x. 96.

Et qui nolunt occidere quenquam,
 Posse volunt.

'Tis nature this; even those who want the will,
 Pant for the dreadful privilege to kill.

HIGH FORTUNE.

Sat. x. 104.

Qui nimios optabat honores,
 Et nimias poscebat opes, numerosa parabat
 Excelsæ turris tabulata, unde altior esset
 Casus, et impulsæ præceps immane ruinæ.

You grant me then, Sejanus grossly err'd,
 Nor knew what prayer his folly had preferr'd;
 For when he begg'd for too much wealth and power,
 Stage above stage, he raised a tottering tower,
 And higher still, and higher; to be thrown,
 With louder crash, and wider ruin down.

CICERO AND DEMOSTHENES.

Sat. 6. 122.

O fortunatam natam me consule Romam!
 Antoni gladios potuit contemnere, si sic
 Omnia dixisset. Ridenda poemata malo,
 Quam te conspicuæ, divina Philippica, famæ,
 Volveris a primâ quæ proxima. Sævus et illum
 Exitus eripuit, quem mirabantur Athenæ
 Torrentem, et pleni moderantem frena theatri.
 Dis ille adversis genitus fatoque sinistro,
 Quem pater ardentis massæ fuligine lippus
 A carbone, et forcipibus, gladiosque parante
 Incude, et luteo Vulcano, ad rhetora misit.

"How fortunate a natal day was thine,
 In that late consulate, O Rome, of mine!"
 O soul of eloquence! had all been found
 An empty vaunt, like this, a jingling sound,
 Thou mightst, in peace, thy humble fame have borne,
 And laugh'd the swords of Antony to scorn!
 Yet this would I prefer, the common jest,
 To that which fired the fierce triumvir's breast,
 That second scroll, where eloquence divine
 Burst on the ear, from every glowing line.
 And he too fell, whom Athens, wondering, saw
 Her fierce democracy, at will, o'erawe,
 And "fulmine over Greece!" some angry Power
 Scowld, with dire influence, on his natal hour.
 Blear'd with the glowing mass, the ambitious sire,
 From anvils, sledges, bellows, tongs, and fire,
 From tempting swords, his own more safe employ,
 To study rhetoric, sent his hopeful boy.

FAME.

Sat. x. 140.

Tanto major famæ sitis est, quam
 Virtutis. Quis enim virtutem amplectitur ipsam,
 Præmia si tollas. Patriam tamen obruit olim
 Gloria paucorum et laudis titulique cupido
 Hæsurî saxis cinerum custodibus; ad quæ
 Discutienda valent sterilis mala robora ficus;
 Quandoquidem data sunt ipsis quoque fata sepulchris.
 Expende Hannibalem; quot libras in duce summo
 Invenies? hic est, quem non capit Africa Mauro
 Percussa Oceano, Niloque admota tepenti,
 Rursus ad Cæthiopum populos aliosque elephantos.

So much the raging thirst of fame exceeds
 The generous warmth which prompts to worthy deeds,
 That none confess fair Virtue's genuine power,
 Or woo her to their breast, without a dower.
 Yet has this wild desire, in other days,
 This boundless avarice of a few for praise,
 This frantic rage for names to grace a tomb
 Involved whole countries in a general doom:
 Vain "rage!" the roots of the wild fig-tree rise,
 Strike through the marble, and their memory dies!
 For, like their mouldering tenants, tombs decay,
 And, with the dust they hide, are swept away.
 Produce the urn that Hannibal contains,
 And weigh the mighty dust, which yet remains;
 And is this all? Yet this was once the bold,
 The aspiring chief, whom Afric could not hold,
 Though stretch'd in breadth from where the Atlantic roars,
 To distant Nilus and his sun-burnt shores;
 In length, from Carthage to the burning zone,
 Where other moors, and elephants are known.

GLORY.

Sat. x. 159.

Exitus ergo quis est? O gloria! vincitur idem
 Nempe et in exilium præceps fugit, atque ibi magnus
 Mirandusque cliens sedet ad prætoris regis,
 Donec Bithyno libeat vigilare tyranno.
 Finem animæ, quæ res humanas miscuit olim,
 Non gladii, non saxa dabunt, nec tela, sed ille
 Cannarum vindex ac tanti sanguinis ultor,
 Annulus. I, demens, et sævas curre per Alpes
 Ut pueris placeas et declamatio fias!

Unus Pellæo juveni non sufficit orbis:
 Æstuat infelix angusto limite mundi
 Ut Gyaræ clausus scopulis parvæque Seripho.
 Quum tamen a figulis munitum intraverit urbem
 Sarcophago contentus erit. Mors sola fatetur
 Quantula sint hominum corpuscula.

But what ensued? Illusive Glory, say,
 Subdued on Zama's memorable day,
 He flies in exile to a petty state,
 With headlong haste, and, at a despot's gate,
 Sits, mighty suppliant! of his life in doubt,
 Till the Bithynian's morning nap be out.
 No swords, nor spears, nor stones from engines hurl'd,
 Shall quell the man whose frown alarm'd the world:
 The vengeance due to Cannæ's fatal field,
 And floods of human gore, a ring shall yield.
 Fly, madman, fly! at toil and danger mock,
 Pierce the deep snow, and scale the eternal rock,
 To please the rhetoricians, and become,
 A declamation for the boys of Rome!
 One world, the ambitious youth of Pella found
 Too small; and toss'd his feverish limbs around,
 And gasp'd for breath, as if immur'd the while
 In Gyara, or Seripho's rocky isle:
 But, entering Babylon, found ample room
 Within the narrow limits of a tomb!
 Death, the great teacher, Death alone proclaims
 The true dimensions of our puny frames.

DESCRIPTION OF OLD AGE.

Sat. x. 188.

Da spatium vitæ, multos da, Jupiter, annos:
 Hoc recto vultu, solum hoc et pallidus optas.
 Sed quam continuis et quantis longa senectus
 Plena malis? Deformem et tetrum ante omnia vultum,
 Dissimilemque sui, deformem pro cute pellem,
 Pendentesque genas, et tales adspice rugas,
 Quales, umbriferos ubi pandit Tabraca saltus,
 In vetulâ scalpit jam mater simia buccâ.

"Life! length of life!" For this, with earnest cries,
 Or sick or well, we supplicate the skies.
 Pernicious prayer! for mark what ills attend,
 Still, on the old, as to the grave they bend:
 A ghastly visage to themselves unknown,
 For a smooth skin a hide with scurf o'ergrown,
 And such a cheek as many a grandam ape
 In Tabraca's thick woods is seen to scrape.

BEAUTY AND MODESTY.

Sat. x. 297.

Rara est adeo concordia formæ
Atque pudicitia.

For rarely do we meet, in one combined,
A beauteous body and a virtuous mind.

PRAYER TO THE GODS.

Sat. x. 346.

Nil ergo optabunt homines? Si consilium vis,
Permites ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabunt di.
Carior est illis homo, quam sibi. Nos animorum
Impulsu, et cæcâ magnâque cupidine ducti,
Conjugium petimus, partumque uxoris: at illis
Notum, qui pueri, qualisque futura sit uxor.
Ut tamen et poscas aliquid, voveasque sacellis
Exta, et candiduli divina tomacula porci;
Orandum est, ut sit mens sana in corpore sano:
Fortem posce animum, mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil, et potiores
Herculis ærumnas credat sævosque labores
Et Venere, et cœnis, et plumâ Sardanapali.
Monstro, quod ipse tibi possis dare: semita certe
Tranquillæ per virtutem patet unica vitæ.
Nullum numen habes, si sit prudentia: nos te,
Nos facimus, Fortuna, deam cœloque locamus.

Say then, shall man, deprived all power of choice,
Ne'er raise to Heaven the supplicating voice?
Not so; but to the gods his fortunes trust:
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good for fancied bliss bestow:
With eyes of pity they our frailty scan;
More dear to them, than to himself, is man.
By blind desire, by headlong passion driven,
For wife and heirs we daily weary Heaven:
Yet still 'tis Heaven's prerogative to know,
If heirs, or wife, will bring us weal or woe.
But, (for 'tis good our humble hope to prove,)

That thou mayst still ask something from above,
Thy pious offerings to the temple bear,
And, while the altars blaze, be this thy prayer:
O Thou, who know'st the wants of human kind,
Vouchsafe me health of body, health of mind;
A soul prepared to meet the frowns of fate,
And look undaunted on a future state;
That reckons death a blessing, yet can bear
Existence nobly, with its weight of care;
That anger and desire alike restrains,
And count Alcides' toils, and cruel pains,
Superior far to banquets, wanton nights,
And all the Assyrian monarch's soft delights.
Here bound, at length, thy wishes. I but teach
What blessings man by his own powers may reach.
The path to peace is virtue. We should see,
If wise, O Fortune, nought divine in thee:
But we have deified a name alone,
And fixed in heaven thy visionary throne.

KNOW THYSELF.

Sat. xi. 24.

Illum ego jure
Despiciam, qui scit, quanto sublimior Atlas
Omnibus in Libyâ sit montibus; hic tamen idem
Ignoret, quantum ferratâ distet ab arcâ
Sacculus. E cœlo descendit Γνώσι σεαυτὸν,
Figendum et memori tractandum pectore.
Whip me the fool who marks how Atlas soars
O'er every hill on Mauritania's shores,
Yet sees no difference 'twixt the coffer's hoards
And the poor pittance a small purse affords.
Heaven sent us, "Know thyself!" Be this imprint
In living characters upon thy breast,
And still revolved.

KNOW THYSELF.

Sat. xi. 35.

Noscenda est mensura sui spectandaque rebus
In summis minimisque, etiam cum piscis emetur,
Ne mullum cupias, cum sit tibi gobio tantum
In loculis. Quis enim te, deficiente crumenâ
Et crescente gulâ, manet exitus, ære paterno
Ac rebus mersis in ventrem fœnoris atque
Argenti gravis, et pecorum, agrorumque capacem.

Yes, KNOW THYSELF: in great concerns, in small,
Be this thy care, for this, my friend, is all:

Nor when thy purse will scarce a gudgeon buy,
With fond intemperance, for turbot's sigh!
Oh, think what end awaits thee, timely think,
If thy throat widens as thy pockets shrink,
Thy throat, of all thy father's thrift could save,
Flocks, herds, and fields, the insatiable grave.

PLEASURES.

Sat. xi. 208.

Voluptates commendat rarior usus.
For still the sweetest pleasures soonest cloy,
And its best flavour temperance gives to joy.

AVARICE.

Sat. xii. 50.

Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.

Few GAIN TO LIVE, Corvinus, few or none;
But, blind with avarice, LIVE TO GAIN alone.

REMORSE.

Sat. xiii. 1.

Exemplo quodcunque malo committitur, ipsi
Displicet auctori.

Man, wretched man, whene'er he stoops to sin,
Feels, with the act, a strong remorse within.

CONSCIENCE.

Sat. xiii. 3.

Se iudice nemo nocens absolvitur.

'Tis the first vengeance: conscience tries the cause,
And vindicates the violated laws.

MODERATION.

Sat. xiii. 11.

Ponamus nimios gemitus; flagrantior æquo
Non debet dolor esse viri nec vulnere major.

Then moderate thy grief; 'tis mean to show
An anguish disproportion'd to the blow.

WISDOM BY EXPERIENCE.

Sat. xiii. 20.

Ducimus autem
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum vitæ didicere magistrâ.

Wisdom, I know, contains a sovereign charm
To vanquish fortune, or at least disarm:
Blest they who walk in her unerring rule!—
Nor those unblest who, tutor'd in life's school,
Have learn'd of old experience to submit,
And lightly bear the yoke they cannot quit.

THE GOOD.

Sat. xiii. 26.

Rari quippe boni: numero vix sunt totidem, quot
Thebarum portæ, vel divitis ostia Nili.

THE GOOD, ALAS, ARE FEW! "The valued file,"
Less than the gates of Thebes, the mouths of Nile!

THE GODS AS WITNESSES.

Sat. xiii. 75.

Tam facile et pronum est, superos contemnere testes,
Si mortalis idem nemo sciat!

For 'tis so common, in this age of ours,
So easy, to contemn the Immortal Powers,
That, can we but elude man's searching eyes,
We laugh to scorn the witness of the skies.

SLOWNESS OF PUNISHMENTS AND FATES OF MEN.

Sat. xiii. 100.

Ut sit magna, tamen certe lenta ira deorum est.
Si curant igitur cunctos punire nocentes,
Quando ad me venient? sed et exorabile numen
Fortasse experiar: solet his ignoscere. Multi
Committunt eadem diverso crimina fato:
Ille crucem sceleris pretium tulit, hic diadema.

"But grant the wrath of Heaven be great; 'tis slow,
And days, and months, and years, precede the blow.
If, then, to punish ALL, the gods decree,
When, in their vengeance, will they come to me?"

But I, perhaps, their anger may appease—
For they are wont to pardon faults like these :
At worst, there's hope ; since every age and clime
See different fates attend the self-same crime ;
Some made by villainy, and some undone,
And this ascend a scaffold, that a throne."

MONEY.

Sat. xiii. 134.

Ploratur lacrymis amissa pecunia veris.
And money is bewail'd with deeper sighs
Than friends or kindred, and with louder cries.

PHILOSOPHY.

Sat. xiii. 187.

Plurima felix
Paulatim vitia, atque errores exiit omnes,
Prima docet rectum Sapientia : quippe minuti
Semper et infirmi est animi exiguique voluptas
Ultio. Continuo sic collige, quod vindictâ
Nemo magis gaudet, quam fœmina. Cur tamen hos tu
Evasisse putes, quos diri conscia facti
Mens habet attonitos, et surdo verbere cædit,
Occultum quatiente animo tortore flagellum ?
Pœna autem vehemens, ac multo sævior illis,
Quas et Cædicius gravis invenit, et Rhadamanthus,
Nocte dieque suum gestare in pectore testem.

Divine philosophy ! by whose pure light
We first distinguish, then pursue the right,
Thy power the breast from every error frees,
And weeds out all its vices by degrees ;
Illumined by thy beam, revenge we find
The abject pleasure of an abject mind,
And hence so dear to poor, weak, womankind.

But why are those, Calvinus, thought to 'scape
Unpunish'd, whom, in every fearful shape,
Guilt still alarms, and conscience, ne'er asleep,
Wounds with incessant strokes, "not loud but deep,"
While the vex'd mind, her own tormentor, plies
A scorpion scourge, unmark'd by human eyes ?
Trust me, no tortures which the poets feign
Can match the fierce, the unutterable pain
He feels, who night and day, devoid of rest,
Carries his own accuser in his breast.

WICKEDNESS DEVISED IS DONE.

Sat. xiii. 209.

Nam scelus intra se tacitum qui cogitat ullum,
Facti crimen habet.

For, IN THE EYE OF HEAVEN, a wicked deed
Devised, is done.

NATURE FIXED.

Sat. xiii. 239.

Tamen ad mores natura recurrit
Damnatos, fixa et mutari nescia.

Incapable of change, Nature still
Rekurs to her old habits.

HEAVEN NEITHER DEAF NOR BLIND.

Sat. xiii. 247.

Pœnâ gaudebis amarâ
Nominis invisi, tandemque fatebere lætus,
Nec surdum, nec Tiresiam quenquam esse deorum.

THIS, THOU SHALT SEE : and, while thy voice applauds
The dreadful justice of the offended gods,
Reform thy creed, and, with a humble mind,
Confess that Heaven is NEITHER DEAF NOR BLIND !

A PETTY TYRANT.

Sat. xiv. 20.

Antiphates trepidi laris ac Polyphemus.
Who, the stern tyrant of his small domain,
The Polypheme of his domestic train.

PATERNAL EXAMPLE.

Sat. xiv. 31.

Velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeunt animos auctoribus. Unus et alter
Forsitan hæc spernant juvenes, quibus arte benignâ
Et meliore luto finxit præcordia Titan.
Sed reliquos fugienda patrum vestigia ducunt,
Et monstrata diu veteris trahit orbita culpæ.

So Nature prompts : drawn by her secret tie,
We view a parent's deeds with reverent eye ;

With fatal haste, alas! the example take,
And love the sin, for the dear sinner's sake.
One youth, perhaps, form'd of superior clay,
And warm'd by Titan with a purer ray,
May dare to slight proximity of blood,
And, in despite of nature, to be good:
One youth—the rest the beaten pathway tread,
And blindly follow where their fathers led.

YOUTH.

Sat. xiv. 40.

Quoniam dociles imitandis
Turpibus ac pravis omnes sumus; et Catilinam
Quocunque in populo videas, quocunque sub axe:
Sed nec Brutus erit, Bruti nec avunculus usquam.
Nil dictu fœdum visuque hæc limina tangat,
Intra quæ puer est.

For youth is facile, and its yielding will
Receives, with fatal ease, the imprint of ill:
Hence Catilines in every clime abound;
But where are Cato and his nephew found!
Swift from the roof where youth, Fuscinus, dwell,
Immodest sights, immodest sounds expel;
THE PLACE IS SACRED: far, far hence, remove.

CHILDREN.

Sat. xiv. 47.

Maxima debetur puero reverentia. Si quid
Turpe paras, ne tu pueri contemseris annos:
Sed peccaturo obstet tibi filius infans.

REVERENCE TO CHILDREN, AS TO HEAVEN, IS DUE:
When you would, then, some darling sin pursue,
Think that your infant offspring eyes the deed;
And let the thought abate your guilty speed,
Back from the headlong steep your steps entice,
And check you, tottering on the verge of vice.

EVIL EXAMPLE.

Sat. xiv. 56.

Unde tibi frontem libertatemque parentis,
Cum facias pejora senex.

Audacious! with what front do you aspire
To exercise the licence of a sire?
When all, with rising indignation, view
The youth in turpitude surpass'd by you.

THE JEWS.

Sat. xiv. 96.

Quidam sortiti metuentem sabbata patrem,
Nil præter nubes et cœli numen adorant;
Nec distare putant humanâ carne suillam,
Quâ pater abstinuit; mox et præputia ponunt:
Romanas autem soliti contemnere leges,
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses;
Non monstrare vias, eadem nisi sacra colenti;
Quæsitum ad fontem solos deducere verpos.
Sed pater in causâ, cui septima quæque fuit lux
Ignava, et partem vitæ non attigit ulla.

Sprung from a father who the Sabbath fears,
There is who nought but clouds and skies reveres;
And shuns the taste, by old tradition led,
Of human flesh, and swine's, with equal dread;
This first: the prepuce next he lays aside,
And, taught the Roman ritual to deride,
Clings to the Jewish, and observes with awe
All Moses bade in his mysterious law:
And, therefore, to the circumcised alone
Will point the road, or make the fountain known;
Warn'd by his bigot sire, who whiled away,
Sacred to sloth, each seventh revolving day.

AVARICE.

Sat. xiv. 152.

Sed qui sermones? quam fœdæ buccina famæ?
Quid nocet hoc? inquit. Tunicam mihi malo lupini,
Quam si me toto laudet vicinia pago,
Exigui ruris paucissima farra secantem.

"And what of that?" he cries. "I valued more
A single lupine, added to my store,
Than all the country's praise; if cursed by fate
With the scant produce of a small estate."

RICHES.

Sat. xiv. 176.

Nam dives qui fieri vult,
Et cito vult fieri.
Since he who covets wealth disdains to wait.

MONEY.

Sat. xiv. 204.

Lucri bonus est odor ex re
 Quâlibet. Illa tuo sententia semper in ore
 Versetur, dīs atque ipso Jove digna, poētā:
 Unde habeas, quærit nemo; sed oportet habere.

And gain smells sweet, from whatsoe'er it springs.
 This golden sentence, which the powers of heaven,
 Which Jove himself, might glory to have given,
 Will never, never, from your thoughts, I trust,—
 NONE QUESTION WHENCE IT COMES; BUT COME IT MUST.

VICE.

Sat. xiv. 233.

Nemo satis credit tantum delinquere, quantum
 Permittas: adeo indulgent sibi latius ipsi.

None sin by rule; none heed the charge precise,
 THUS, AND NO FARTHER, MAY YE STEP IN VICE;
 But leap the bounds prescribed, and, with free pace,
 Scour far and wide the interdicted space.

WEALTH.

Sat. xiv. 304.

Misera est magni custodia census.

Wealth, by such dangers earn'd, such anxious pain,
 Requires more care to keep it than to gain.

NATURE AND WISDOM.

Sat. xiv. 321.

Nunquam aliud Natura, aliud Sapientia dicit.

Nature and wisdom never are at strife.

SUPERSTITION.

Sat. xv. 10.

O sanctas gentes, quibus hæc nascuntur in horti
 Numina!

O holy nations! Sacro-sanct abodes!
 Where every garden propagates its gods.

BIGOTRY.

Sat. xv. 35.

Summus utrimque
 Inde furor vulgo, quod numina vicinorum
 Odit uterque locus, cum solos credat habendos
 Esse deos quos colit.

Between two neighbouring towns a deadly hate,
 Sprung from a sacred grudge of ancient date,
 Yet burns; a hate no lenients can assuage,
 No time subdue, a rooted, rancorous rage.
 Blind bigotry, at first, the evil wrought:
 For each despised the other's gods, and thought
 Its own the true, the genuine, in a word,
 The only deities to be adored.

THE WICKED.

Sat. xv. 70.

Terra malos homines nunc educat atque pusillos.

Now, earth, grown old and frigid, rears with pain
 A pigmy brood, a weak and wicked train.

FEELING HEARTS.

Sat. xv. 131.

Mollissima corda
 Humano generi dare se Natura fatetur,
 Quæ lacrymas dedit: hæc nostri pars optima sensus.
 Plorare ergo jubet casum lugentis amici,
 Squaloremque rei, pupillum ad jura vocantem
 Circumscriptorem, cujus manantia fletu
 Ora puellares faciunt incerta capilli.
 Naturæ imperio gemimus, cum funus adultæ
 Virginis occurrit, vel terrâ clauditur infans,
 Et minor igne rogi. Quis enim bonus et face dignus
 Arcanâ, qualem Cereris vult esse sacerdos,
 Ulla aliena sibi credat mala? Separat hoc nos
 A grege mutorum, atque ideo venerabile soli
 Sortiti ingenium, divinorumque capaces
 Atque exercendis capiendisque artibus apti
 Sensus a cœlesti demissum traximus arce,
 Cujus egent prona et terram spectantia. Mundi
 Principio indulsit communis conditor illis
 Tantum animas, nobis animum quoque, mutuus ut nos
 Affectus petere auxilium et præstare juberet.

NATURE, who gave us tears, by that alone
Proclaims she made the feeling heart our own;
And 'tis her noblest boon. This bids us fly
To wipe the drops from sorrowing friendship's eye,
Sorrowing ourselves; to wail the prisoner's state,
And sympathise in the wrong'd orphan's fate,
Compell'd his treacherous guardian to accuse,
While many a shower his blooming cheek bedews,
And through his scatter'd tresses, wet with tears,
A doubtful face, or boy or girl's, appears.
As Nature bids, we sigh, when some bright maid
Is, ere her spousals, to the pyre convey'd;
Some babe, by fate's inexorable doom,
Just shewn on earth, and hurried to the tomb.
For who, that to the sanctity aspires
Which Ceres for her mystic torch requires,
Feels not another's woes? This marks our birth;
The great distinction from the beasts of earth!
And therefore,—gifted with superior powers,
And capable of things divine,—'tis ours
To learn and practise every useful art;
And, from high heaven, deduce that better part,
That moral sense, denied to creatures prone,
And downward bent, and found with man alone!—
For He who gave this vast machine to roll,
Breathed LIFE in them, in us a REASONING SOUL;
That kindred feelings might our state improve,
And mutual wants conduct to mutual love.

BEARS AGREE.

Sat. xv. 164.

Sævis inter se convenit ursis.
No boar expires beneath a stronger boar.

LIVIVS

CHILDREN.

i. 9.

Liberi, quo nihil carius humano generi est.
Children, a bond of union than which the human heart feels none
more endearing.

WOMEN.

i. 9.

Accedebant blanditiæ virorum factum purgantium, cupiditate atque amore; quæ maxime ad muliebrem ingenium efficaces preces sunt.

To these persuasions was added the soothing behaviour of their husbands themselves, who urged, in extenuation of the violence they had been tempted to commit, the excess of passion and the force of love: arguments than which there can be none more powerful to assuage the irritation of the female mind.

THE BAD.

i. 46.

Fere fit malum malo aptissimum.
Evil is fittest to consort with its like.

FATHERLAND.

ii. 1.

Caritas ipsius soli, cui longo tempore assuescitur.
Affection for the soil itself, which, in length of time, is acquired from habit.

A KING.

ii. 3.

Regem hominem esse, a quo impetres ubi jus, ubi injuriâ opus sit; esse gratiæ locum, esse beneficio; et irasci et ignoscere posse; inter amicum atque inimicum discrimen nôsse.

A king was a human being; from him a request might be obtained, whether right or wrong; with him there was room for favour, and for acts of kindness; he could be angry, and he could forgive; he knew a distinction between a friend and an enemy.

LAW.

ii. 3.

Leges, rem surdam, inexorabilem esse, salubriorem melioremque inopi quam potenti; nihil laxamenti nec veniæ habere, si modum excesseris; periculosum esse, in tot humanis erroribus solâ innocentia vivere.

The law is a deaf, inexorable being, calculated rather for the safety and advantage of the poor than of the rich, and admits of no relaxation or indulgence, if its bounds are transgressed. Men being liable to so many mistakes, to have no other security but innocence is a hazardous situation.

FACTION.

ii. 30.

Factio respectusque rerum privatarum, quæ semper officere officientque publicis consiliis.

A spirit of faction, and men's regard to their own private interests, things which ever did, and ever will impede the public counsels.

CIVIL DISSENSIONS.

ii. 44.

Seditiones inter semet ipsos, id unum venenum, eam labem civitatibus opulentis repertam ut magna imperia mortalia essent.

Civil dissensions, the only infection, the only poison that operated, so as to set limits to the duration of great empires.

HONOUR DECLINED.

ii. 47.

Spreta in tempore gloria interdum cumulator redit.

So true it is, that honour prudently declined often breaks forth with increased lustre.

GRATIFICATION OF WISHES.

iii. 1.

Fecit statim, ut fit, fastidium copia.

The gratification of their wishes, as is generally the case, instantly begot disgust.

PRESENT SUFFERINGS.

iii. 39.

Graviora, quæ patiantur, videntur jam hominibus, quam quæ metuant.

Men feel more sensibly the weight of present sufferings than of such as exist only in apprehension.

GREAT ANIMOSITIES.

iii. 40.

Ex magno certamine magnas excitari ferme iras.

Great contests generally excite great animosities.

PRIDE.

iii. 56.

Superbiæ et crudelitati, etsi seras, non leves tamen venire pœnas.

That the punishments which attended pride and cruelty, though they might come late, were not light.

LIBERTY.

iii. 65.

Moderatio tuendæ libertatis, dum æquari velle simulando ita se quisque extollit, ut deprimat alium, in difficili est; cavendoque ne metuant homines, metuendos ultro se efficiunt; et injuriam a nobis repulsam, tanquam aut facere aut pati necesse sit, injungimus aliis.

So difficult is it to preserve moderation in the asserting of liberty, while, under the pretence of a desire to balance rights, each elevates himself in such a manner as to depress another; for men are apt, by the very measures which they adopt to free themselves from fear, to become the objects of fear to others, and to fasten upon them the burthen of injustice which they have thrown off from their own shoulders, as if there existed in nature a perpetual necessity either of doing or of suffering injury.

PRIVATE INTEREST.

iii. 68.

Naturâ hoc ita comparatum est, ut qui apud multitudinem suâ causâ loquitur, gravior eo sit, cujus mens nihil præter publicum commodum videt.

It results from the nature of the human mind, that he, who addresses the public with a view to his own particular benefit, is studious of rendering himself more generally agreeable than he who has no other object than the advantage of the public.

A GOOD NAME.

iii. 72.

Famæ ac fidei damna majora sunt, quam quæ æstimari possunt.

The loss of reputation and the esteem of mankind are of importance beyond what can be estimated.

FACTIONS.

iv. 9.

Factiones, quæ fuere eruntque pluribus populis magis exitio quam bella externa, quam fames, morbive, quæque alia in Deum iras, velut ultima publicorum malorum vertunt.

Factions, which have proved, and will ever continue to prove, a more deadly cause of downfall to most states than either foreign wars, or famine, or pestilence, or any other of those evils which men are apt to consider as the severest of public calamities and the effects of divine vengeance.

REWARDS.

iv. 35.

Nihil non aggressuros homines, si magnis conatis magna præmia proponuntur.

There was nothing which men would not undertake, if for great attempts great rewards were proposed.

MERIT.

iv. 37.

Fortuna, ut sæpe alias, virtutem secuta est.

Success, as on many other occasions, attended merit.

PUBLIC FAVOURS.

iv. 57.

Gratia atque honos opportuniora interdum non cupientibus sunt.

Honours and public favours sometimes offer themselves the more readily to those who have no ambition for them.

PLEASURE.

v. 4.

Labor voluptasque dissimillima naturâ, societate quâdam inter se naturali sunt juncta.

Toil and pleasure, in their natures opposite, are yet linked together in a kind of necessary connexion.

THE BRAVE MAN.

v. 20.

Qui segnior fit prædæ, fortissimus quisque laboris periculique præcipuam petere partem solet.

It is generally the case, that the man who is most ready on every occasion, to undertake the largest share of toil and danger, is the least active in plundering.

WAR.

v. 27.

Sunt et belli, sicut pacis jura.

War has its laws as well as peace.

FORTUNE.

v. 37.

Occæcat animos fortuna ubi vim suam ingruentem re-fringi non vult.

When Fortune is determined upon the ruin of a people, she can so blind them as to render them insensible to danger even of the greatest magnitude.

WOE.

v. 48.

Væ victis !

Woe to the vanquished !

WOMAN.

vi. 34.

Parvis mobilis rebus animus muliebris.

The merest trifles will often affect the female mind.

THOSE ON A LEVEL WITH US.

vi. 34.

A proximis quisque minime antèri vult.

It is certain that scarcely any man can bear to be surpassed by those nearest their own level.

FATE.

viii. 24.

Ferne fugiendo in media fata ruitur.

As it frequently happens that men, by endeavouring to shun their fate, run directly upon it.

THE BRAVE.

viii. 29.

Eventus docuit fortes fortunam juvare.

The event afforded a proof that fortune assists the brave.

ENVY.

viii. 31.

Invidiam, tanquam ignem, summa petere.
 Envy, like flame, soars upwards.

KINGS.

ix. 18.

Reges, non liberi solum impedimentis omnibus, sed domini rerum temporumque, trahunt consiliis cuncta, non sequuntur.

Kings being not only free from every kind of impediment, but masters of circumstances and seasons, control all things in suberviency to their designs, themselves uncontrolled by any.

THE GAULS.

x. 28.

Prima eorum prælia plusquam virorum, postrema minus quam fœminarum esse.

In their first efforts they are more than men, yet in their last they are less than women.

THE ASSAILANT.

xxi. 44.

Major spes majorque animus inferentis est vim quam arcentis.

He who makes the attack, has ever more confidence and spirit than he who stands on the defensive.

DEPRESSING THE SUPERIOR.

xxii. 12.

Premendorum superiorum arte, quæ pessima ars nimis prosperis multorum successibus crevit.

The practice of depressing the merit of his superior—a practice of the basest nature, and which has become too general, in consequence of the favourable success so often attending it.

A MILD GOVERNMENT.

xxii. 13.

Justum et moderatum imperium, quod unum vinculum fidei est.

A mild and equitable government, than which there is no stronger bond of loyalty.

A GOOD COMMANDER.

xxii. 25.

Bono imperatori haud magni fortunam momenti esse; mentem rationemque dominari.

To a good commander, fortune is a matter of slight moment; wisdom and prudence control and govern all things.

THE FOOL.

xxii. 29.

Primum esse virum, qui ipse consulat, quid in rem sit; secundum eum, qui bene momenti obediat; qui nec ipse consulere nec alteri parere sciat, eum extremi ingenii esse.

He is the first man, in point of abilities, who of himself forms good counsels; the next is he who submits to good advice; he who can neither himself form good counsels nor knows how to comply with those of another, is of the very lowest capacity.

PLANS OF MEN.

xxii. 38.

Consilia res magis dant hominibus quam homines rebus.

Men's plans ought to be regulated by circumstances, and not circumstances by their plans.

THE FOOL.

xxii. 39.

Stultorum eventus magister est.

Fools only judge by events.

TRUTH.

xxii. 39.

Veritatem laborare nimis sæpe, aiunt, extinguere nunquam.

It is commonly said that truth is often eclipsed, but never extinguished.

FAME.

xxii. 39.

Gloriam qui spreverit, veram habebit.

He who slights fame, shall enjoy it in its purity.

EVIL.

xxiii. 3.

Notissimum quodque malum maxime tolerabile.

The evil with which men are best acquainted is the most tolerable.

LIBERTY.

xxiv. 21.

Libertatis restitutæ dulce auditu nomen.

The words—liberty restored—a sound ever delightful to the ears.

GREAT FORTUNE.

xxiv. 22.

Facile est momento quo quis velit, cedere possessione magnæ fortunæ; facere et parare eam, difficile atque arduum est.

It is easy at any moment to resign the possession of a great station; to arrive at and acquire it is difficult and arduous.

THE POPULACE.

xxiv. 25.

Hæc natura multitudinis est; aut servit humiliter aut superbe dominatur; libertatem, quæ media est, nec spernere modice nec habere sciunt; et non ferme desunt irarum indulgentes ministri, qui avidos atque intemperantes plebeiorum animos ad sanguinem et cædes irritant.

Such is the nature of the populace; they are either abject slaves or tyrannic masters. Liberty, which consists in a mean between these, they either undervalue or know not how to enjoy with moderation; and in general there are not wanting agents disposed to foment their passions, who, working on minds which delight in cruelty, and know no restraint in the practice of it, exasperate them to acts of blood and slaughter.

GOOD MANAGEMENT.

xxv. 11.

Multa, quæ impedita naturâ sunt, consilio expediuntur.

Many things, difficult in their nature, are made easy by good management.

FOREBODING OF EVIL.

xxv. 35.

Mœstum quoddam silentium erat et tacita divinatio, qualis jam præsagientibus animis imminenti mali esse solet.

A melancholy kind of silence and tacit foreboding; such a pre-sage of evil as the mind is apt to feel when looking forward with anxiety.

SPIRITED COUNSELS.

xxv. 38.

In rebus asperis et tenui spe fortissima quæque consilia tutissima sunt.

In cases of difficulty, and when hopes are small, the most spirited counsels are the safest.

REPUBLIC OF PHILOSOPHERS.

xxvi. 22.

Sapientium civitas, quam docti fingunt magis quam nōrunt.

A republic of philosophers, such as speculative men are fond of forming in imagination, but which was never known.

THE GODS.

xxvii. 17.

Ad deos confugere supplices, qui nequeant hominum vim atque injurias pati.

To the gods people have recourse with supplications for redress, when they can no longer endure the violence and injustice of men.

FEAR.

xxvii. 44.

Metu interprete semper in deteriora inclinato.

Fear, which always represents objects in the worst light.

SLIGHT INCIDENTS.

xxvii. 45.

Parva momenta in spem metumque impellere animos.

Incidents of light moment frequently impel men's minds to hope or fear.

A ROMAN CITIZEN.

xxviii. 19.

In omne tempus gravi documento sancirent, ne quis unquam Romanum civem militemve in ullâ fortunâ opportunum injuriæ duceret.

By a severe example to establish it as a maxim to all future ages, that no Roman citizen or soldier in any state of fortune should be injured with impunity.

PALLIATING GUILT.

xxviii. 25.

Ingenia humana sunt ad suam cuique levandam culpam nimio plus facunda.

Men's minds are generally ingenious in palliating guilt in themselves.

WOUNDS.

xxviii. 27.

Vulnera nisi tacta tractataque sanari non possunt.

Wounds, unless they are touched and handled, cannot be cured.

A MULTITUDE.

xxviii. 27.

Multitudo omnis, sicut natura maris, per se immobilis est; ut venti et auræ cientes, ita aut tranquillum aut procellæ vobis sunt.

Every multitude, like the sea, is incapable of moving itself; the winds and gales put it in motion.

WICKEDNESS.

xxviii. 28.

Nullum scelus rationem habet.

No wickedness proceeds on any ground of reason.

HYPOCRISY.

xxviii. 42.

Fraus fidem in parvis sibi præstruit, ut, quum operæ sit, cum mercede magnâ fallat.

Hypocrisy, by acquiring a foundation of credit in smaller matters, prepares for itself the opportunity of deceiving with greater advantage.

THE ASSAILANT.

xxviii. 44.

Plus animi est inferenti periculum quam propulsanti.
The assailant has ever more spirit than the defendant.

THE UNKNOWN.

xxviii. 44.

Major ignotarum rerum est terror.

People's apprehensions are greater in proportion as things are unknown.

FAULTS.

xxix. 21.

Naturâ insitum quibusdam esse, ut magis peccari nolint quam satis animi ad vindicanda peccata habeant.

Some men's natural disposition is such that they shew rather a dislike to the commission of faults than sufficient resolution to punish them when committed.

BENEFITS.

xxx. 21.

Segnius homines bona quam mala sentiunt.

Men have less lively sensations of good than of evil.

GRATITUDE.

xxx. 21.

Adeo ne advenientem quidem gratiam homines benigne accipere, nedum ut præteritæ satis memores sint.

So deficient are men in gratitude, even at the time when a favour is received; and much less are they apt to retain a proper sense of it afterwards.

THE PAST.

xxx. 30.

Præterita magis reprehendi possunt quam corrigi.

What is past, however it may be blamed, cannot be retrieved.

THE UNCERTAINTY OF HUMAN EVENTS.

xxx. 30.

Non temere incerta casuum reputat, quem fortuna nunquam decepit.

He whom fortune has never deceived rarely considers the uncertainty of human events.

SOUND JUDGMENT.

xxx. 30.

Si in secundis rebus bonam quoque mentem darent Dii, non ea solum, quæ evenissent, sed etiam ea, quæ evenire possent, reputaremus.

If, along with prosperity, the gods would grant us a sound judgment, we should consider not only what had already happened, but what may possibly happen hereafter.

HIGH FORTUNE.

xxx. 30.

Maximæ cuique fortunæ minime credendum est.

The most exalted state of fortune is ever the least to be relied on.

WAR.

xxx. 30.

Nusquam minus, quam in bello, eventus respondent.

Events less correspond to men's expectations in war than in any other case whatever.

SOUND JUDGMENT.

xxx. 42.

Raro simul hominibus bonam fortunam bonamque mentem dari.

Men were seldom blessed with good fortune and a good understanding at the same time.

GOOD FORTUNE.

xxx. 42.

Ex insolentiâ, quibus nova bona fortuna sit, impotentes lætitiæ insanire.

Those who are unaccustomed to success, unable to restrain their transports, run into extravagance.

A GREAT STATE.

xxx. 44.

Nulla magna civitas diu quiescit; si foris hostem non

habet, domi invenit: ut prævalida corpora ab externis causis tuta videntur, sed suis ipsa viribus onerantur.

No great state can remain long at rest. If it has no enemies abroad, it finds them at home: as overgrown bodies seem safe from external injuries, but suffer grievous inconveniences from their own strength.

MONEY.

xxx. 44.

Nec quicquam acrius, quam pecuniæ damnum, stimulat.

Nothing stings more deeply than the loss of money.

THE MULTITUDE.

xxxi. 34.

Nihil tam incertum nec tam inæstimabile est, quam animi multitudinis. Quod promptiores ad subeundam omnem dimicationem videbatur facturum, id metum pigritiamque incussit.

Nothing is so uncertain or so difficult to form a judgment of as the minds of the multitude. The very measures which seem calculated to increase their alacrity in exertions of every sort, often inspire them with fear and timidity.

DEMAGOGUES.

xxxi. 44.

Nec unquam desunt linguæ promptæ ad plebem concitandam, quod genus in omnibus liberis civitatibus favore multitudinis alitur.

There are never wanting orators who are ready on every occasion to inflame the people—a kind of men who, in all free states, are maintained by the favour of the multitude.

LAW.

xxxiv. 3.

Nulla lex satis commoda omnibus est; id modo quaeritur, si majori parti et in summam prodest.

No law perfectly suits the convenience of every member of the community; the only consideration is, whether upon the whole it be profitable to the greater part.

AVARICE AND LUXURY.

xxxiv. 4.

Avaritia et luxuria, quæ pestes omnia magna imperia everterunt.

Avarice and luxury, those pests which have ever been the ruin of every great state.

PASSIONS.

xxxiv. 4.

Sicut ante morbos necesse est cognitos esse, quam remedia eorum : sic cupiditates prius natæ sunt quam leges, quæ iis modum facerent.

As diseases must necessarily be known before their remedies, so passions come into being before the laws which prescribe limits to them.

POVERTY.

xxxiv. 4.

Pessimus quidem pudor vel est parsimoniam vel paupertatis.

Of all kinds of shame, the worst, surely, is the being ashamed of frugality or poverty.

WOMAN.

xxxiv. 4.

Næ simul pudere, quod non oportet, cæperit ; quod oportet, non pudebit.

Be assured that when once a woman begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought.

THE WICKED.

xxxiv. 4.

Hominem improbum non accusari tutius est, quam absolvi.

It is safer that a wicked man should never be accused than that he should be acquitted.

WOMAN.

xxxiv. 7.

Munditiæ, et ornatus et cultus, hæc fœminarum insignia sunt : his gaudent et glorianur, hunc mundum muliebrem appellarunt majores nostri.

Elegance of appearance, ornaments, and dress, — these are women's badges of distinction ; in these they delight and glory ; these our ancestors called the women's world.

APPEARANCES.

xxxiv. 12.

Sæpe vana pro veris valuisse : et credentem se aliquid auxilii habere, perinde ac haberet, ipsâ fiducia et sperando atque audendo servatum.

In many cases mere appearances have all the effect of realities, and a person under a firm persuasion that he can command resources, virtually has them ; that very prospect inspiring him with hope and boldness in his exertions.

THE HONOURABLE.

xxxiv. 14.

Quod pulcherrimum, idem tutissimum est.

What is most honourable is likewise safest.

COURTIERS.

xxxiv. 36.

Vanis, ut ad cæteram fidem, sic ad secreta tegenda, satellitum regionum ingeniis.

The ministers in the courts of kings, faithless in other respects, are particularly so in regard to the concealing of secrets.

LIBERTY.

xxxiv. 49.

Libertas temperata salubris et singulis et civitatibus est ; nimia et aliis gravis et ipsis qui habent, effrenata et præceps est.

Liberty, when regulated by prudence, is productive of happiness both to individuals and to states ; but when pushed to excess, it becomes not only obnoxious to others, but precipitates the possessors of it themselves into dangerous rashness and extravagance.

DISTINCTIONS OF RANKS.

xxxiv. 54.

Omnia discrimina talia, quibus ordines discernentur et concordiam et libertati æque minuendæ sunt.

All such distinctions as tend to set the orders of the state at a distance from each other, are equally subversive of liberty and concord.

ANCIENT CUSTOMS.

xxxiv. 54.

Adeo nihil motum ex antiquo, probabile est veteribus, nisi quæ usus evidenter arguit, stari malunt.

So difficult is it to bring people to approve of any alteration of ancient customs: they are always naturally disposed to adhere to old practices, unless experience evidently proves their in expediency.

FAMILIARITY BREEDS CONTEMPT.

xxxv. 10.

Assiduus in oculis hominum, quæ res minus verendos magnos homines ipsâ satietate facit.

Being continually in people's sight, which circumstance, by the mere satiety which it creates, diminishes the reverence felt for great characters.

ADVENTUROUS SCHEMES.

xxxv. 32.

Consilia callida et audacia primâ specie læta, tractatu dura, eventu tristia sunt.

Passionate and adventurous schemes, however flattering at first views, prove difficult in the execution, and disastrous in the issue.

ENVY.

xxxv. 43.

Nulla ingenia tam prona ad invidiam sunt, quam eorum, qui genus ac fortunam suam animis non æquant, quia virtutem et bonum alienum oderunt.

There are no dispositions more prone to envy than those of persons whose mental qualifications are inferior to their birth and rank in life; such always harbour an antipathy to merit, as a treasure in which they cannot share.

DEGENERACY.

xxxviii. 17.

Sicut in frugibus pecudibusque, non tantum semina ad servandam indolem valent, quantum terræ proprietates cælique, sub quo aluntur, mutatur.

Everything that grows in its own natural soil attains the greater perfection; whatever is planted in a foreign land, by a gradual change in its nature, degenerates into a similitude to that which affords it nurture.

FALSE RELIGION.

xxxix. 16.

Nihil enim in speciem fallacius est quam prava religio. Nothing is more apt to deceive by specious appearances than false religion.

SUN.

xxxix. 26.

Nondum omnium dierum sol occidit.

My sun has not yet set.

LIBERTY.

xxxix. 26.

Nec ullius rei minus diuturnam esse gratiam, quam libertatis; præsertim apud eos qui male utendo eam corrupturi sint.

For no favour produces less permanent gratitude than the gift of liberty, especially among people who are ready to make a bad use of it.

FRIENDSHIPS.

xl. 46.

Vulgatum illud quia verum erat, in proverbium venit; amicitias immortales, inimicitias mortales debere esse.

It is a common saying, and because founded in truth, has become a proverb, that friendships ought to be immortal, but enmities mortal.

A PRUDENT MAN.

xlii. 62.

Modum imponere secundis rebus nec nimis credere serenitati præsentis fortunæ, prudentis hominis et merito felicitis est.

To use moderation in prosperity, and not to confide too much in the calm of present circumstances, is the part of a man of prudence who deserved success.

MODERATION.

xlii. 62.

In adversis vultum secundæ fortunæ gere, moderare animos in secundis.

Assume in adversity the countenance of prosperity, and in prosperity moderate the temper.

VULGAR.

xlii. 63.

Pravum studium, quo etiam in certaminibus ludicris
vulgus utitur, deteriori atque infirmiori favendo.

The foolish passion which actuates the vulgar, even in contests
of sports, of favouring the worse and weaker party.

TREACHERY.

xliv. 15.

Ipsa se fraus, etiamsi initio cautior fuerit, detegit.

In general, treachery, though at first sufficiently cautious, yet
in the end betrays itself.

MAN OF SPIRIT.

xlv. 8.

Is demum vir erit, cujus animum nec prospera statu suo
efferet, nec adversa infringet.

He alone will deserve the character of a man, who suffers not
his spirit to be elated by the favourable gales of fortune nor to be
broken by its adverse blasts.

ARROGANCE.

xlv. 23.

Superbiam verborum præsertim, iracundi oderunt, pru-
dentes irrident; utique si inferioris adversus superiorem
est.

Arrogance creates disgust in some and ridicule in others, more
especially if it be shewn by an inferior towards a superior.

LUCANUS

PRIDE BEFORE A FALL.

i. 70.

Invida fatorum series, summisque negatum
Stare diu, nimioque graves sub pondere lapsus,
Nec se Roma ferens.

But thus the malice of our fate commands,
And nothing great to long duration stands;
Aspiring Rome had risen too much in height,
And sunk beneath her own unwieldy weight.

LIMITS TO HUMAN POWER.

i. 81.

In se magna ruunt: lætis hunc numina rebus
Crescendi posuere modum.

Thus power and greatness to destruction haste,
Thus bounds to human happiness are placed,
And Jove forbids prosperity to last.

TYRANTS.

i. 92.

Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.

No faith, no trust, no friendship shall be known
Among the jealous partners of a throne;
But he who reigns shall strive to reign alone.

RIVALRY.

i. 120.

Stimulos dedit æmula virtus.
And emulation fans the rising flame.

CATO.

i. 125.

Quis justius induit arma
Scire nefas: magno se iudice quisque tuetur:
Victrix causa deis placuit, sed victa Catoni.

Justly to name the better cause were hard,
While greatest names for either side declared;
Victorious Cæsar by the gods was crown'd,
The vanquish'd party was by Cato own'd.

THE SHADOW OF A NAME.

i. 135.

Stat magni nominis umbra.
But stood the shadow of what once he was.

CÆSAR.

i. 143.

Sed non in Cæsare tantum
 Nomen erat, nec fama ducis : sed nescia virtus
 Stare loco : solusque pudor non vincere bello
 Acer, et indomitus : quo spes, quoque ira vocasset,
 Ferre manum, et nunquam temerando parcere ferro :
 Successus urgere suos : instare favori
 Numinis : impellens quicquid sibi summa petenti
 Obstaret : gaudensque viam fecisse ruinâ.

But Cæsar's greatness and his strength were more
 Than past renown and antiquated power ;
 'Twas not the fame of what he once had been,
 Or tales in old records and annals seen ;
 But 'twas a valour restless, unconfined,
 Which no success could sate nor limits bind ;
 'Twas shame, a soldier's shame untaught to yield,
 That blush'd for nothing but an ill-fought field ;
 Fierce in his hopes he was, nor knew to stay
 Where vengeance or ambition led the way ;
 Still prodigal of war whene'er withstood,
 Nor spared to stain the guilty sword with blood ;
 Urging advantage he improved all odds,
 And made the most of fortune and the gods ;
 Pleased to o'erturn what'er withheld his prize,
 And saw the ruin with rejoicing eyes.

MIGHT MAKES RIGHT.

i. 175.

Mensuraque juris

Vis erat.

And violence prescribed the rule to law.

USURY.

i. 181.

Hinc usura vorax, avidumque in tempore fœnus,
 Et concussa fides, et multis utile bellum.

And usury still watching for its day :
 Hence perjuries in every wrangling court ;
 And war, the needy bankrupt's last resort.

DELAY.

i. 281.

Tolle moras : semper nocuit differre paratis.
 Haste, then, thy towering eagles on their way :
 When fair occasion calls, 'tis fatal to delay.

JUST THINGS.

i. 349.

Omnia dat, qui justa negat.
 They who deny just things permit 'em all.

SOULS.

i. 454.

Vobis auctoribus umbræ
 Non tacitas Erebi sedes, Ditisque profundi
 Pallida regna petunt : regit idem spiritus artus
 Orbe alio : longæ (canitis si cognita) vitæ
 Mors media est. Certe populi, quos despicit Arctos,
 Felices errore suo, quos ille timorum
 Maximus, haud urget leti metus. Inde ruendi
 In ferrum mens prona viris, animæque capaces
 Mortis, et ignavum reditura parcere vitæ.

If dying mortals' dooms they sing aright,
 No ghosts descend to dwell in dreadful night ;
 No parting souls to grisly Pluto go,
 Nor seek the dreary, silent shades below :
 But forth they fly immortal in their kind,
 And other bodies in new worlds they find.
 Thus life for ever runs its endless race,
 And like a line, death but divides the space—
 A stop which can but for a moment last,
 A point between the future and the past.
 Thrice happy they beneath their northern skies,
 Who that worst fear, the fear of death, despise ;
 Hence they no cares for this frail being feel,
 But rush undaunted on the pointed steel,
 Provoke approaching fate, and bravely scorn
 To spare that life which must so soon return.

COWARDS.

i. 484.

Sic quisque pavendo
 Dat vires famæ : nulloque auctore malorum,
 Quæ finxere, timent.

Thus fear does half the work of lying fame,
And cowards thus their own misfortunes frame;
By their own feigning fancies are betray'd,
And groan beneath those ills themselves have made.

CHANGEABLENESS OF FORTUNE.

i. 510.

O faciles dare summa deos, eademque tueri
Difficiles!

What means, ye gods, this changing in your doom?
Freely you grant, but quickly you resume.

RAGE.

ii. 110.

Trahit ipse furoris
Impetus, et visum est lenti quæsisse nocentem.
Rage stays not to inquire who ought to die,
Numbers must fall, no matter which or why.

LIFE OF VICISSITUDE.

ii. 131.

Ille fuit vitæ Mario modus, omnia passo
Quæ pejor fortuna potest: omnibus uso
Quæ melior.

While fortune frown'd, her fiercest wrath he bore;
And while she smiled, enjoy'd her amplest power:
All times of good and bad he knew,
And proved the most that chance or fate could do.

VIRTUE.

ii. 287.

Sed quo fata trahunt, virtus secunda sequetur.
But virtue blindly follows, led by fate.

CATO.

ii. 380.

Hi mores, hæc duri immota Catonis
Secta fuit, servare modum, finemque tenere,
Naturamque sequi, patriæque impendere vitam;
Nec sibi, sed toti genitum se credere mundo.
Huic epulæ, vicisse famem: magnique penates,

Submovisse hyemem tecto: pretiosaque vestis,
Hirtam membra super Romani more Quiritis
Induxisse togam.

These were the stricter manners of the man,
And this the subborn course in which they ran:
The golden mean unchanging to pursue,
Constant to keep the purposed end in view;
Religiously to follow nature's laws,
And die with pleasure in his country's cause;
To think he was not for himself design'd,
But born to be of use to all mankind.
To him 'twas feasting, hunger to repress;
And home-spun garments were his costly dress;
No marble pillars rear'd his roof on high,
'Twas warm, and kept him from the winter sky.

CÆSAR.

ii. 656.

Sed Cæsar in omnia præceps,
Nil actum credens, dum quid superesset agendum.

But he with empire fired, and vast desires,
To all, and nothing less than all, aspires;
He reckons not the past, while aught remain'd
Great to be done, or mighty to be gain'd.

HOW TO GAIN POPULAR FAVOUR.

iii. 52.

Tunc pectore curas
Expulit armorum, pacique intentus agebat,
Quoque modo vanos populi conciret amores,
Gnarum et irarum causas, et summa favoris
Annonâ momenta trahi. Namque adserit urbes
Sola fames, emiturque metus, cum segne potentes
Vulgus alunt. Nescit plebes jejuna timere.

At length his thoughts from arms and vengeance cease,
And for a while revolve the arts of peace;
Careful to purchase popular applause,
And gain the lazy vulgar to his cause,
He knew the constant practice of the great,
That those who court the vulgar bid them eat.
When pinch'd with want all rev'rence they withdraw;
For hungry multitudes obey no law:
Thus therefore factions make their parties good,
And buy authority and power with food.

DESPOTISM.

iii. 145.

Libertas, inquit, populi, quem regna coercent,
 Libertate perit; cuius servaveris umbram,
 Si, quicquid jubeare, velis.

Where kings prevail, all liberty is lost,
 And none but he who reigns can freedom boast;
 Some shadow of the bliss thou shalt retain,
 Choosing to do what sov'reign powers ordain.

HEROISM.

iii. 241.

Pro quanta est gloria genti
 Injecisse manum fatis, vitæque repletos,
 Quod superest donasse deis.

Heroic minds! that can even Fate command,
 And bid it wait upon a mortal hand;
 Who full of life forsake it as a feast,
 Take what they like, and give the gods the rest.

FEAR.

iv. 702.

Audendo magnus tegitur timor.
 By daring shows our greatest fears we hide.

A MULTITUDE UNPUNISHED.

v. 260.

Quicquid multis peccatur, inultum est.
 For laws in great rebellions lose their end,
 And all go free when multitudes offend.

CRIME.

v. 290.

Facinus, quos inquinat, æquat.
 Guilt equal gives equality of state.

THE VULGAR.

v. 339.

An vos momenta putatis
 Ulla dedisse mihi? nunquam sic cura deorum

Se premit, ut vestræ morti, vestræque saluti
 Fata vacent. Procerum motus hæc cuncta sequuntur.
 Humanum paucis vivit genus.

Nor think such vulgar souls as yours were given
 To be the task of Fate and care of Heaven.
 Few are the lordly, the distinguish'd great,
 On whom the watchful gods, like guardians, wait;
 The rest for common use were all design'd,
 An unregarded rabble of mankind.

POVERTY

v. 527.

O vitæ tuta facultas
 Pauperis, angustique lares! o munera nondum
 Intellecta deum! quibus hoc contingere templis
 Aut potuit muris, nullo trepidare tumultu
 Cæsareâ pulsante manu?

Oh, happy poverty! thou greatest good,
 Bestow'd by Heaven, but seldom understood!
 Here nor the cruel spoiler seeks his prey,
 Nor ruthless armies take their dreadful way:
 Security thy narrow limit keeps,
 Safe are thy cottages and sound thy sleeps.

SOUNDS.

vi. 688.

Latratus habet illa canum, gemitusque luporum:
 Quod trepidus bubo, quod strix nocturna queruntur,
 Quod strident ululantque feræ, quod sibilat anguis,
 Exprimit, et planctus illisæ cautibus undæ,
 Sylvarumque sonum, fractæque tonitrua nubis.
 Tot rerum vox una fuit.

Her gabbling tongue a muttering tone confounds
 Discordant, and unlike to human sounds:
 It seem'd of dogs the bark, of wolves the howl,
 The doleful screeching of the midnight owl;
 The hiss of snakes, the hungry lion's roar,
 The bound of billows beating on the shore:
 The groan of winds among the leafy wood
 And burst of thunder from the rending cloud:
 'Twas these, all these in one.

SELF-PUNISHMENT.

vii. 58.

Hoc placet, o superi, cum vobis vertere cuncta
Propositum, nostris erroribus addere crimen?

Thus when the gods are pleased to plague mankind,
Our own rash hands are to the task assign'd;
By them ordain'd the tools of fate to be,
We blindly act the mischiefs they decree.

THE BRAVE MAN.

vii. 104.

Multos in summa pericula misit
Venturi timor ipse mali. Fortissimus ille est,
Qui promptus metuenda pati, si cominus instent,
Et differre potest.

In war, in dangers oft it has been known,
That fear has driven the headlong coward on.
Give me the man, whose cooler soul can wait
With patience for the proper hour of fate.

WAR.

vii. 263.

Nulla manus belli, mutato iudice, pura est.

Whatever factions partial notions are,
No hand is wholly innocent in war.

THE WORLD'S CONFLAGRATION.

vii. 812.

Hos, Cæsar, populos si nunc non usserit ignis,
Uret cum terris, uret cum gurgite ponti.
Communis mundo superest rogos, ossibus astra
Misturus. Quocunque tuam Fortuna vocabit,
Hæ quoque eunt animæ. Non altius ibis in auras,
Non meliore loco Stygiâ sub nocte jacebis.
Libera Fortunæ mors est: capit omnia tellus
Quæ genuit: cælo tegitur, qui non habet urnam.

Though now thy cruelty denies a grave,
These and the world, one common lot shall have;
One last appointed flame, by Fate's decree,
Shall waste yon azure heavens, this earth and sea;
Shall knead the dead up in one mingled mass,
Where stars and they shall undistinguish'd pass.

And though thou scorn their fellowship, yet know,
High as thy own can soar, these souls shall go;
Or find, perhaps, a better place below.
Death is beyond thy goddess Fortune's power,
And parent earth receives whate'er she bore.
Nor will we mourn those Romans' fate, who lie
Beneath the glorious cov'ring of the sky;
That starry arch for ever round 'em turns,
A nobler shelter far than tombs or urns.

TIME.

viii. 27.

Sic longius ævum

Destruit ingentes animos, et vita superstes
Imperio. Nisi summa dies cum fine bonorum
Affuit, et celeri prævertit tristia leto,
Dedecori est fortuna prior. Quisquamne secundis
Tradere se fatis audet, nisi morte paratâ?

Thus age to sorrows oft the great betrays,
When loss of empire comes with length of days.
Life and enjoyment still one end should have,
Lest early misery prevent the grave.
The good that lasts not was in vain bestow'd,
And ease, once past, becomes the present load:
Then let the wise, in Fortune's kindest hour,
Still keep one safe retreat within his power;
Let death be near, to guard him from surprise,
And free him, when the fickle goddess flies.

NORTHERN NATIONS.

viii. 363.

Omnis in Arctoïis populus quicunque pruinis
Nascitur, indomitus bellis, et martis amator.
Quicquid ad Eoos tractus mundique teporem
Labitur, emollit gentes clementia cæli.

In cold laborious climes the wint'ry north
Brings her undaunted hardy warriors forth,
In body and in mind untaught to yield,
Stubborn of soul and steady in the field;
While Asia's softer climate, form'd to please,
Dissolves her sons in insolence and ease.

SELF-INTEREST AND INTEGRITY.

viii. 487.

Sidera terrâ

Ut distant, et flamma mari, sic utile recto.

Not earth from yon high heavens which we admire,
Not from the watery element the fire,
Are sever'd by distinctions half so wide,
As interest and integrity divide.

A COURT LIFE.

viii. 493.

Qui volet esse pius. Virtus et summa potestas
Non coeunt : semper metuet, quem sæva pudebunt.

Exeat aulâ,
For piety and virtue's starving rules,
To mean retirements let 'em lead their fools ;
There may they still ingloriously be good :
None can be safe in courts, who blush at blood.

AN ILLUSTRIOUS MAN.

ix. 203.

Clarum et venerabile nomen.

His noble name, his country's honour grown,
Was venerably round the nations known.

DEATH.

ix. 211.

Scire mori sors prima viris, sed proxima cogi.
Free death is man's first bliss, the next is to be slain.

GOD.

ix. 573.

Hæremus cuncti superis, temploque tacente
Nil facinus non sponte dei : nec vocibus ullis
Numen eget : dixitque semel nascentibus auctor,
Quicquid scire licet : steriles nec legit arenas,
Ut caneret paucis, mersitque hoc pulvere verum :
Estne dei sedes nisi terra, et pontus, et aer,
Et cælum, et virtus ? superos quid quærimus ultra ?
Jupiter est quodcumque vides, quocumque moveris.
Sortilegis egeant dubii, semperque futuris
Casibus ancipites : me non oracula certum,
Sed mors certa facit : pavidò fortique cadendum est.
Hoc satis est dixisse Jovem.

From God derived, to God by nature join'd,
We act the dictates of His mighty mind :

And though the priests are mute and temples still,
God never wants a voice to speak His will.
When first we from the teeming womb were brought,
With in-born precepts then our souls were fraught,
And then the Maker His new creatures taught.
Then when He form'd and gave us to be men,
He gave us all our useful knowledge, then.
Canst thou believe, the vast eternal mind
Was e'er to Syrts and Libyan sands confined ?
That He would choose this waste, this barren ground
To teach the thin inhabitants around,
And leave His truth in wilds and deserts drown'd ?
Is there a place that God would choose to love
Beyond this earth, the seas, yon heaven above,
And virtuous minds, the noblest throne for Jove ?
Why seek we further then ? Behold around
How all thou see'st does with the God abound,
Jove is alike in all, and always to be found.
Let those weak minds, who live in doubt and fear,
To juggling priests for oracles repair ;
One certain hour of death to each decreed,
My first, my certain soul from doubt has freed.
The coward and the brave are doom'd to fall ;
And when Jove told this truth, he told us all.

THE POET'S POWERS.

ix. 980.

O sacer et magnus vatum labor, omnia fato
Eripis, et populis donas mortalibus ævum.

O Poesy divine ! O sacred song !
To thee bright fame and length of days belong ;
Thou goddess ! Thou eternity canst give
And bid secure the mortal hero live.

LUCRETIUS

VENUS.

Lib. i. 1.

Æneadûm genetrix, hominum Divômque voluptas,
Alma Venus, cœli subter labentia signa
Quæ mare navigerum, quæ terras frugiferentes
Concelebras ; per te quoniam genus omne animantum
Concipitur, visitque exortum lumina solis :

Te, Dea, te fugiunt venti, te nubila cœli,
Adventumque tuum : tibi suaves dædala tellus
Summittit flores ; tibi rident æquora ponti,
Placatumque nitet diffuso lumine cœlum.

Kind Venus, glory of the best abodes,
Parent of Rome, and joy of men and gods ;
Delight of all, comfort of sea and earth ;
To whose kind powers all creatures owe their birth.
At thy approach, great goddess, straight remove
Whate'er are rough, and enemies to love ;
The clouds disperse, the winds do swiftly waste,
And reverently in murmurs breathe their last.
The earth with various art (for thy warm powers
That dull mass feels) puts forth their gaudy flowers ;
The roughest sea puts on smooth looks and smiles ;
The well-pleased heaven assumes a brighter ray
At thy approach, and makes a double day.

SUPERSTITION.

i. 63.

Humana ante oculos fœde quum vita jaceret
In terris, oppressa gravi sub religione,
Quæ caput a cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans ;
Primum Graius homo mortales tollere contra
Est oculos ausus, primusque obsistere contra.

Long time men lay oppress'd with slavish fear,
Religious tyranny did domineer ;
Which being placed in heaven, look'd proudly down,
And frighted abject spirits with her frown.
At length a mighty one of Greece began
To assert the natural liberty of man,
By senseless terrors and vain fancies led
To slavery : straight the conquer'd phantoms fled.

EFFECTS OF TIME.

i. 312.

Quin etiam, multis solis redeuntibus annis,
Annulus in digito subtertenatur habendo :
Stillicidi casus lapidem cavat : uncus aratri
Ferreus occulte decrescit vomer in arvis :
Strataque jam vulgi pedibus detrita viarum
Saxea conspicimus ; tum portas propter, athena
Signa manus dexteris ostendunt attenuari
Sæpe salutantum tacu, præterque meantum.

Besides, 'tis certain, every circling year,
The rings, which grace the hands, diminish there ;
Drops hollow stones, and whilst we plough, the share
Grows less ; the streets by often treading wear.
The brazen statues that our gates adorn
Shew their right hands diminished and worn
By the touch of those that visit and pass by.

FANCY.

i. 933.

Musæo contingens cuncta lepore.

My verse is clear
And sweet, with fancy flowing everywhere.

PHYSICIANS.

i. 935.

Sed veluti pueris absinthia tetra medentis
Quum dare conantur, prius oras, pocula circum,
Contingunt mellis dulci flavoque liquore,
Ut puerorum ætas improvida ludificetur
Laborum tenus ; interea perpotet amarum
Absinthii laticem, deceptaque non capiatur
Sed potius tali facto recreata valescat.

For as physicians use,
In giving children draughts of bitter juice,
To make them take it, tinge the cup with sweet,
To cheat the lips : this first they eager meet,
And then drink on, and take the bitter draught,
And so are harmlessly deceived, not caught ;
For by this cheat they get their health, their ease,
Their vigour, strength, and baffle the disease.

PHILOSOPHY.

ii. 1.

Suave, mari magno turbantibus æquora ventis,
E terrâ magnum alterius spectare laborem ;
Non quia vexari quemquam est jucunda voluptas,
Sed, quibus ipse malis careas, quia cernere suave est.
Per campos instructa, tuâ sine parte pericli,
Suave etiam belli certamina magna tueri :
Sed nil dulcius est, bene quam munita tenere,
Edita doctrinâ sapientum, templa serena,
Despicere unde queas alios, passimque videre
Errare, atque viam palantes quærere vitæ ;

Certare ingenio, contendere nobilitate,
Noctes atque dies niti præstante labore
Ad summas emergere opes, rerumque potiri.

'Tis pleasant, when the seas are rough, to stand
And view another's danger safe on land :
Not 'cause he's troubled, but 'tis sweet to see
Those cares and fears, from which ourselves are free ;
'Tis also pleasant to behold from far,
How troops engage, secure ourselves from war.
But above all, 'tis pleasantest to get
The top of high philosophy, and sit
On the calm, peaceful, flourishing head of it :
Whence we may view deep wonders deep below—
How poor mistaken mortals wandering go,
Seeking the path to happiness : some aim
At learning, wit, nobility, or fame ;
Others with cares and dangers vex each hour,
To reach the top of wealth and sovereign power.

BLINDNESS OF MAN.

ii. 13.

O miseras hominum mentes ! O pectora cæca !
Qualibus in tenebris vitæ, quantisque periculis
Degitur hocc' ævi quodcumque est !

Blind, wretched man ! In what dark paths of strife
We walk this little journey of our life !

CARES.

ii. 47.

Re verâque metus hominum curæque sequaces
Nec metuunt sonitus armorum, nec fera tela ;
Audacterque inter reges, rerumque potentes
Versantur, neque fulgorem reverentur ab auro,
Nec clarum vestis splendorem purpureal.

If the same cares and dread and fears remain,
If, traitor-like, they seize on e'en the throne,
And dance within the circle of a crown ;
If noise of arms nor darts can make them fly,
Nor the gay sparklings of the purple dye ;
If they on emperors will rudely seize :
What makes us value all such things as these ?

NATIONS.

ii. 73.

Augescunt aliæ gentes, aliæ minuuntur ;
Inque brevi spatio mutantur sæcla animantum,
Et, quasi cursores vitæ lampada tradunt.

So things by turns increase, by turns decay :
Like racers, bear the lamp of life, and live,
And their race done, their lamp to others give.

NEW OPINIONS.

ii. 1040.

Sed magis acri
Judicio perpende : et si tibi vera videntur,
Dede manus : aut si falsum est, adcingere contra.

Wherefore fly no opinion 'cause 'tis new,
But strictly search, and after careful view
Reject, if false ; embrace it, if 'tis true.

THE GODS.

ii. 1092.

Nam, pro sancta deûm tranquillâ pectora pace,
Quæ placidum degunt ævum, multumque serenum !
Quis regere immensi summam, quis habere profundi
Indu manu validas potis est moderanter habenas ?
Quis pariter cælos omnes convertere, et omnes
Ignibus ætheriis terras suffire feraces ;
Omnibus inve locis esse omni tempore præsto,
Nubibus ut tenebras faciat, cœlique serena
Concutiat sonitu ? tum fulmina mittat, et ædes
Ipse suas disturbet ; et in deserta recedens
Sæviat, exercens telum, quod sæpe nocentes
Præterit, exanimatque indignos inque merentes ?

For how, good gods, can those that live in peace,
In undisturb'd and everlasting ease,
Rule this vast all ? their labouring thoughts divide
'Twixt heaven and earth, and all their motions guide,
Send heat to us, the various orbs control,
Or be immense, and spread o'er all the whole ?
Or hide the heaven in clouds, whence thunder thrown
Does beat their own aspiring temples down ?
Or through vast deserts breaks the innocent wood,
Nor hurts the bad, but strikes the just and good ?

RESULTS OF AMBITION.

iii. 59.

Denique avarities, et honorum cæca cupido,
 Quæ miseros homines cogunt transcendere fines
 Juris, et interdum, socios scelerum atque ministros,
 Noctes atque dies niti præstante labore
 Ad summas emergere opes; hæc vulnera vitæ
 Non minumam partem mortis formidine aluntur.
 Turpis enim ferme contemptus, et acris egestas,
 Semota ab dulci vitâ stabilique videntur,
 Et quasi jam leti portas contariæ ante.
 Unde homines, dum se, falso terrore coacti,
 Effugisse volunt longe, longeque remôsse,
 Sanguine civili rem conflant, divitiasque
 Conduplicant avidi, cædem cæde accumulantes:
 Crudeles gaudent in tristi fuere fratris:
 Et consanguineum mensas odere, timentque.

Beside, all blind ambition, all fierce lust
 Of avarice, those parents of unjust,
 Which make men plunge through sins, and vex each hour
 With cares and pains to climb to wealth or power;
 This shame, these great disturbers of our breath,
 Are chiefly nourish'd by the fear of death.
 For infamy, contempt, and poverty
 Do seem so near the gates of death to lie;
 That whilst by senseless fears men frighted strive
 As far removed as possible to live,
 By civil wars endeavour to get more,
 And doubling murders, double their vast store,
 Laugh o'er their brother's graves; and timorous guests
 All hate and dread their nearest kinsman's feasts.

VARIETIES IN MANKIND.

iii. 308.

Sic hominum genus est: quamvis doctrina politos
 Constituat pariter quosdam, tamen illa relinquit
 Naturæ ejusque animæ vestigia prima:
 Nec radicitus evelli mala posse putandum est,
 Quin proclivius hinc iras decurrat ad acres;
 Ille metu citius paulo tentetur; at ille
 Tertius accipiat quædam clementius æquo:
 Inque aliis rebus multis differre necesse est
 Naturas hominum varias, moresque sequaces:

Quorum ego nunc nequeo cæcas exponere caussas,
 Nec reperire figurarum tot nomina, quot sunt
 Principiis, unde hæc oritur variantia rerum.

So men's minds differ too, though moral rules
 And arts do polish and reform our souls;
 Yet still some seeds remain; they still appear
 Through all the masks and vizors we can wear;
 Some small remainders of the primitive mind,
 Some evil passions will be left behind;
 Whence some are prone to rage, some to distrust,
 Some fearful are, and some more mild than just.
 A thousand more varieties they show,
 Each different mind hath different manners too,
 Whose hidden causes I shall ne'er explain,
 Or names sufficient and expressive feign,
 For all these infinite varieties
 Of shapes, whence all these different manners rise.

DECAY OF THE MIND.

iii. 447.

Cum corpore mentem
 Crescere sentimus pariterque senescere.
 Besides, 'tis plain that souls are born and grow,
 And all by age decay, as bodies do.

DEATH OF A FATHER.

iii. 906.

"Nam jam non domus accipiet te læta, neque uxor
 Optuma, nec dulces occurrent oscula nati
 Præripere, et tacitâ pectus dulcedine tangent.
 Non poteris factis florentibus esse, tuisque
 Præsidium: misero misere," aiunt, "omnia ademit
 Una dies infesta tibi tot præmia vitæ."

Ay, but he now is snatch'd from all his joys;
 No more shall his chaste wife and prattling boys
 Run to their dad with eager haste and strive
 Which shall have the first kiss, as when alive.
 Ay, but he now no more from wars shall come,
 Bring peace and safety to his friends at home.
 Wretched, O wretched man! one fatal day
 Hath snatch'd the vast delights of life away!

GRIEF.

iii. 917.

Tu quidem, ut es lecto sopitus, sic eris, ævi

Quod superest, cunctis privatu' doloribus ægris :
At nos horrido cinefactum de prope busto
Insatiabiliter deflebitur, æternumque
Nulla dies nobis mærorem e pectore demet.

'Tis true thou sleep'st in death, and there shalt lie
Free from all cares to vast eternity :
But we shall mourn thee still ; no length of years
Shall overcome our grief and dry our tears.

SHORTNESS OF THE PLEASURES OF LIFE.

iii. 925.

Hocce' etiam faciunt, ubi discubuerunt, tenentque
Pocula sæpe homines, et innumbrant ora coronis,
Ex animo ut dicant : " brevis hicce' est fructus hominibus :
" Jam fuerit ; neque post unquam revocare licebit ! "

So when the jolly blades, with garlands crown'd,
Sit down to drink, whilst frequent healths go round,
Some looking grave, this observation make :
All those delights are short we men can take ;
Now we enjoy, but gone, we wish in vain,
In vain desire to call them back again.

MAN.

iii. 925.

Quid tibi tantopere est, mortalis, quod nimis ægris
Luctibus indulges ? quid mortem congemis, ac fles ?
Nam gratum fuerit tibi vita anteacta priorque,
Et non omnia, pertusum congesta quasi in vas,
Commoda perfluxere, atque ingrata interiere ;
Cur non, ut plenus vitæ conviva, recedis,
Æquo animoque capis securam, stulte, quietem ?

Fond mortal, what's the matter thou dost sigh ?
Why all those tears because thou once must die,
And once submit to strong mortality ?
For if the race thou hast already run
Was pleasant, if with joy thou saw'st the sun ;
If all thy pleasures did not pass thy mind
As through a sieve, but left some sweets behind :
Why dost thou not, then, like a thankful guest,
Rise cheerfully from life's abundant feast,
And with a quiet mind go take thy rest ?

GUILTY CONSCIENCE.

iii. 1024.

Cerberus et Furie jam vero, et lucis egestas,
Tartarus, horridos eructans faucibus æstus ;
Qui neque sunt usquam, nec possunt esse profecto :
Sed metus in vitæ pœnarum pro male factis
Est insignibus insignis ; scelerisque luella
Carcer, et horribilis de saxo jactus eorum,
Verbera, carnifices, robur, pix, lamina, tedæ :
Quæ tamen etsi absunt, at mens sibi conscia factis
Præmetuens adhibet stimulos, torretque flagellis ;
Nec videt interea qui terminus esse malorum
Possit, quive siet pœnarum denique finis :
Atque eadem metuit magis hæc ne in morte gravescant :
Hinc Acherusia fit stultorum denique vita.

The Furies, Cerberus, black Hell and Flames,
Are airy fancies all, mere empty names.
But whilst we live, the fear of dreadful pains
For wicked deeds, the prison, scourge and chains,
The wheel, the block, the fire, affright the mind,
Strike deep and leave a constant sting behind.
Nay, those not felt ; the guilty soul presents
These dreadful shapes and still herself torments,
Scourges and stings ; nor doth she seem to know
An end of these but fears more fierce below,
Eternal all. Thus fancied pains we feel,
And live as wretched here, as if in hell.

ECHO.

iv. 573.

Quæ, bone, quum videas, rationem reddere possis
Tute tibi atque aliis, quo pacto per loca sola
Saxa pares formas verborum ex ordine reddant,
Palantes comites quum montes inter opacos
Quærimus, et magnâ dispersos voce ciemus.
Sex etiam aut septem loca vidi reddere voces,
Unam quum jaceres : ita colles collibus ipsi
Verba repulsantes iterabant dicta referri.
Hæc loca capripedes Satyros Nymphasque tenere
Finitumi fingunt, et Faunos esse loquuntur,
Quorum noctivago strepitu ludoque jocanti
Affirmant volgo taciturna silentia rumpi,
Chordarumque sonos fieri, dulcesque querelas

Tibia quas fundit digitis pulsata canentum ;
 Et genus agricolū late sentiscere, quum Pan,
 Pineæ semiferi capitis velamina quassans,
 Udo sæpe labro calamos percurrit hiantes
 Fistula sylvestrem ne cesset fundere musam.

This shews thee why, whilst men through caves and groves
 Call their lost friends or mourn unhappy loves,
 The pitying rocks, the groaning caves return
 Their sad complaints again and seem to mourn :
 This all observe and I myself have known
 Some rocks and hills return six words for one :
 The dancing words from hill to hill rebound,
 They all receive and all restore the sound.
 The vulgar and the neighbours think and tell
 That there the Nymphs and Fauns and Satyrs dwell ;
 And that their wanton sport, their loud delight
 Breaks through the quiet silence of the night :
 Their music's softest airs fill all the plains,
 And mighty Pan delights the listening swains ;
 The goat-faced Pan, whilst flocks securely feed,
 With long-hung lip he blows his oaten reed.
 The horn'd, the half-beast god, when brisk and gay,
 With pine leaves crown'd, provokes the swains to play.

DISSIPATION.

iv. 1117.

Adde quod absumunt nervos, pereuntque labore :
 Adde quod alterius sub nutu degitur ætas :
 Labitur interea res, et vadimonia fiunt :
 Languent officia, atque ægrotat fama vacillans :
 medio de fonte leporum
 Surgit amari aliquid, quod in ipsis floribus angat.

They waste their strength in love's maddening strife,
 And to a woman's will enslave their life ;
 The estate runs out and mortgages are made,
 All offices of friendship are decay'd,
 Their fortune ruin'd and their fame betray'd.
 For in the fountain, where their sweets are sought,
 Some bitter bubbles up and poisons all the draught.

EVERY MAN HAS A SKELETON CLOSET.

iv. 1179.

Vitæ post-scenica celant.
 Men conceal the back-scenes of their life.

AN INFANT.

v. 223.

Tum porro puer, ut sævis projectus ab undis
 Navita, nudus humi jacet, infans, indigus omni
 Vitali auxilio, quum primum in luminis oras
 Nixibus ex alvo matris Natura profudit ;
 Vagituque locum lugubri complet, ut æquum est,
 Cui tantum in vitâ restet transire malorum.

A man, when first he leaves his primitive night,
 Breaks from his mother's womb to view the light,
 Like a poor carcase tumbled by the flood,
 He falls all naked, but besmear'd with blood,
 An infant, weak and destitute of food,
 With tender cries the pitying air he fills,
 A fit presage for all his coming ills.

THE GATE OF DEATH IS WIDE.

v. 374.

Haud igitur leti præclusa est janua cœlo
 Nec soli terræque neque altis æquoris undis :
 Sed patet immani et vasto respectat hiatu.
 Therefore these heav'ns and earth can waste and die,
 And therefore once began ; for what can fail
 And waste, o'er what the strokes of fate prevail,
 Must be unable to endure the rage
 Of infinite past time and power of age.

CONTENTMENT.

v. 1116.

Quod si quis verâ vitam ratione gubernat,
 Divitiæ grandes homini sunt, vivere parce
 Æquo animo ; neque enim est umquam penuria parvi.

But if men would live up to reason's rules,
 They would not scrape and cringe to wealthy fools ;
 For 'tis the greatest wealth to live content
 With little, such the greatest joy resent ;
 And bounteous Fortune still affords supply
 Sufficient for a thrifty luxury.

WHAT WE FEARED ONCE.

v. 1139.

Nam cupide conculcatur nimis ante metutum.
 'Tis sweet to spurn the things we fear'd before.

THUNDER.

v. 1218.

Præterea, cui non animus formidine divôm
 Contrahitur; cui non correpunt membra pavore,
 Fulminis horribili quum plagâ torrida tellus
 Contremittit, et magnum percurrunt murmura cœlum?
 Non populi gentesque tremunt? regesque superbi
 Corripiunt divôm percussi membra timore
 Ne quod ob admissum fœde, dictumve superbe
 Pœnarum grave sit solvendi tempus adauctum?

What mind's unshaken and what soul not awed,
 And who not thinks the angry gods abroad,
 Whose limbs not shrink, when dreadful thunder hurl'd
 From broken clouds, shakes the affrighted world?
 What do not cities, do not nations fear,
 And think their dismal dissolution near?
 Why do not tyrants, then, and mighty lords,
 Recall their wicked deeds and boasting words,
 And fear that now revenge is surely come?
 Do not they tremble at approaching doom?

COUNTRY PLEASURES.

v. 1389.

Hæc animos illis mulcebant atque juvabant
 Cum satiate cibi: nam tum sunt omnia cordi.
 Sæpe itaque inter se, prostrati in gramine molli,
 Propter aquæ rivum, sub ramis arboris altæ,
 Non magnis opibus jucunde corpora habebant:
 Præsertim quum tempestas ridebat, et anni
 Tempora pingebant viridantes floribus herbas.
 Tum joca, tum sermo, tum dulces esse cachinni
 Consueverant; agrestis enim tum musa vige-
 bat. Tum caput atque humeros plexis redimire coronis,
 Floribus, et foliis lascivia læta monebat,
 Atque extra numerum procedere, membra moventes
 Duriter, et duro terram pede pellere matrem:
 Unde oriebantur risus, dulcesque cachinni,
 Omnia quod nova tum magis hæc et mira vige-
 bant. Et vigilantibus hinc aderant solatia somno,
 Ducere multimodis voces, et flectere cantus,
 Et supera calamos unco percurrere labro.

These charm'd the swains, and these were wont to please,
 When feasts were done, for then all seek for ease,

Then underneath a loving myrtle's shade,
 Close by a purling stream supinely laid,
 When spring with gaudy flowers the earth had spread,
 And sweetest roses grew around their head,
 Envied by wealth and power, with small expense
 They oft enjoy'd the vast delight of sense:
 Then laughing, merry jests, and country play,
 And tales began, "As upon a day!"
 Then pleasant songs they sang, and wanton grown,
 Each pluck'd and bound his flowers and made a crown,
 And with uneven steps they danced around;
 Their heavy leaps still shook the trembling ground;
 Whilst all the idle crowd that flock'd to view,
 Laugh'd much because the tricks seem'd strange and new;
 And thus they pass'd the day in gay delight,
 And watch'd and fed their tender flocks by night;
 No need of sleep, that want the songs supply,
 The noise chased Morpheus from their willing eye.

MARTIALIS

TO-MORROW.

Epigr. i. 16.

Non est, crede mihi, sapientis dicere, vivam.
 Sera nimis vita est crastina, vive hodie.

Credit me, 'tis not wise, I'll live to say;
 To-morrow's life's too late; live thou to-day.

GLORY TOO LATE.

Epigr. i. 26.

Cineri gloria sera est.

Glory comes too late when our ashes are in the urn.

DISLIKE WITHOUT A JUST REASON.

Epigr. i. 33.

Non amo te, Sabidi, nec possum dicere quare.
 Hoc tantum possum dicere; non amo te

I do not love thee, Sabidus;
 Nor can I tell thee why:
 Only my humour happens thus,
 I do not fancy thee.

FORCED TEARS.

Epigr. i. 34.

Amissum non flet, cum sola est Gellia, patrem.
 Si quis adest, jussæ prosiliunt lacrymæ.
 Non dolet hic, quisquis laudari, Gellia, quærit.
 Ille dolet vere, qui sine teste dolet.

Gellia ne'er mourns her father's loss
 While no one's by to see;
 But yet her soon commanded tears
 Flow in society:
 To weep for praise is but a feigned moan;
 He weeps most truly that does grieve alone.

PERFUME.

Epigr. ii. 12.

Non bene olet, qui bene semper olet.
 He smells not well, whose smell is all perfume.

A-1 OF BEGGARS.

Epigr. ii. 57.

Quem non lacernis Publius meus vincit,
 Non ipse Codrus alpha penulatorum.

So poor, that my friend Publius does not surpass him in tattered
 garments, nor Codrus himself, the prince of beggars.

AWAY WITH DELAY.

Epigr. ii. 64.

Eja age, rumpe moras; quo te sperabimus usque?
 Dum, quid sis, dubitas, jam potes esse nihil.
 Fie, out with this delay: how long shall we
 Expect? whiles doubting, nothing thou wilt be.

LAUGH AND BE WISE.

Epigr. ii. 41.

Ride si sapis.
 Be merry if you are wise.

TO KILL ONESELF TO ESCAPE DEATH.

Epigr. ii. 80.

Hic rogo, non furor est ne moriari, mori.

This I ask, whether it is not the veriest madness to kill yourself
 that you may not die?

*Is it not madness to die lest you
 should die? i.e. through fear of death*

SIMPLE TASTES.

Epigr. ii. 90.

Me focus, et nigros non indignantia fumos
 Tecta juvant, et fons vivus, et herba rudis.
 Sit mihi verna satur: sit non doctissima conjux:
 Sit nox cum somno: sit sine lite dies.
 Me fire and houses please, smoked with their steam,
 A native salad and a living stream,
 A bondman serves my turn, an unlearn'd wife,
 A night with sleep, a day without all strife.

TO HASTE TO LIVE.

Epigr. ii. 90.

Vivere quod propero pauper, nec inutilis annis,
 Da veniam: properat vivere nemo satis.
 Pardon though poor, nor struck in years, I haste
 To live, since no man strives to live too fast.

THE GREATER EVIL.

Epigr. iii. 42.

Quod tegitur, majus creditur esse malum.
 That which is hid, is thought the greater ill.

TO KNOW THOROUGHLY.

Epigr. iv. 37.

Et teneo melius ista, quam meum nomen.
 I know all that as well as my own name.

DEATH.

Epigr. iv. 60.

Nullo fata loco possis excludere.
 No place excludes the fates.

A BUSYBODY.

Epigr. iv. 79.

Deformius nihil est ardelione sene.
 There is nothing more unbecoming than an old busybody.

METHOD SURMOUNTS DIFFICULTIES.

Epigr. iv. 83.

Divisum sic breve fiet opus.
Thus divided, the work becomes short.

ENVY.

Epigr. v. 10.

Esse quid hoc dicam, vivis quod fama negatur,
Et sua quod rarus tempora lector amat?
Hi sunt invidiæ nimirum, Regule, mores,
Præferat antiquos semper ut illa novis.
What's this? that fame to living men's denied,
And readers their own lines seldom affect?
Regulus, these are tricks of envious pride,
The present still for old things to reject.

TIME PLACED TO OUR ACCOUNT.

Epigr. v. 20.

Nunc vivit sibi neuter, heu, bonosque
Soles effugere atque abire sentit;
Qui nobis pereunt et imputantur.

No one, alas! lives for himself and perceives that those hours are
passing, which are vanishing and are being placed to our account.

GIFTS.

Epigr. v. 42.

Extra fortunam est, quicquid donatur amicis:
Quas dederis, solas semper habebis opes.
What's on thy friends bestow'd is above fate:
Thy gifts thou still shalt have inviolate.

BRAGGING.

Epigr. v. 52.

Crede mihi, quamvis ingentia, Postume, dona
Auctoris pereunt garrulitate sui.

For pr'ythee, Posthumus, believe,
Though that thy gifts be great to give,
All thanks must perish, and are lost
When authors their own actions boast.

TO-MORROW.

Epigr. v. 58.

Cras vives: hodie jam vivere, Postume, serum est.
Ille sapit, quisquis, Postume, vixit heri.
Thou'lt to-morrow? This day's life's too late;
He's wise that lived before the present date.

THINGS DOTED ON.

Epigr. vi. 29.

Immodicis brevis est ætas, et rara senectus.
Quicquid ames, cupias non placuisse nimis.
Things too much doted on live short; and such
Thou wouldst love long, let them not please too much.

NO SMELL.

Epigr. vi. 55.

Malo, quam bene olere, nil olere.
'Tis better smell of nought than thus smell well.

A VULTURE.

Epigr. vi. 62.

Cujus vulturis hoc erit cadaver?
To what vulture will this carcass fall?

GOOD HEATH.

Epigr. vi. 70.

Ætatem Priamique Nestorisque
Longam qui putat esse, Martiane,
Multum decipiturque falliturque.
Non est vivere, sed valere, vita.

He that conceives (my Martian) Priam's age,
Or Nestor's to be long on the world's stage,
Is much deceived, much out: for I thee tell,
To be is not call'd life, but to be well.

HOME.

Epigr. vii. 73.

Quisquis ubique habitat, Maxime, nusquam habitat.
He dwells just nowhere that dwells everywhere.

AN IDOL.

Epigr. viii. 24.

Qui fingit sacros auro vel marmore vultus,
Non facit ille deos : qui rogat, ille facit.

He that an image frames in gold or stone,
Makes not a god : he that kneels makes it one.

HYPOCRISY.

Epigr. viii. 38.

Refert sis bonus, an velis videri.

It matters much whether you are really good or merely wish to appear so.

AN AUTHOR.

Epigr. x. 4.

Hominem pagina nostra sapit.

Our works are intended for the practical use of mankind.

A GOOD MAN.

Epigr. x. 23.

Ampliat ætatis spatium sibi vir bonus : hoc est
Vivere bis, vitâ posse priore frui.

A good man doubles his life's date ; for he
Lives twice that can his age with comfort see.

CONTENTMENT.

Epigr. x. 47.

Summum nec metuas diem, nec optes,
You should neither fear nor wish for your last day.

MODERATION.

Epigr. x. 96.

Illa placet tellus in quâ res parva beatum
Me facit et tenues luxuriantur opes.

That spot is my delight, in which a small competency makes me happy, and moderate wealth gives me abundance.

THE BRAVE.

Epigr. xi. 56.

Rebus in angustis facile est contemnere vitam ;
Fortiter ille facit, qui miser esse potest.

To slight a life in misery
Is nothing ; but he that can be
Contentedly distressed is truly brave.

DEAD MEN'S SHOES.

Epigr. xi. 67.

Nil mihi das vivus, dicis post fata daturum ;
Si non insanis, scis, Maro, quid cupiam.

You give me nothing during your life ; you say that you will give me something after your death : if you are not a fool, Maro, you know what I wish for.

FORTUNE GIVES TOO MUCH TO SOME.

Epigr. xii. 10.

Fortuna multis dat nimis, satis nulli.

Fortune hath overmuch bestow'd on some ;
But plenary content to none doth come.

A CHARACTER.

Epigr. xii. 47.

Difficilis, facilis, jucundus, acerbus es idem :
Nec tecum possum vivere, nec sine te.

In all thy humours, whether grave or mellow,
Thou'rt such a touchy, testy, pleasant fellow,
Hast so much wit and mirth and spleen about thee,
That there's no living with thee nor without thee.

A SIMPLETON.

Epigr. xii. 51.

Semper bonus homo tiro est.

A good man is easily taken in.

NEPOS

WAR.

Thrasyb. 2.

Nihil in bello oportet contemni.
Nothing ought to be despised in war.

THE COWARD.

Thrasyb. 2.

Mater timidi flere non solet.
The mother of a coward does not usually weep.

EMPIRE.

Dion. 5.

Nullum est imperium tutum nisi benevolentia munitum.
No government is safe, unless it is strengthened by acts of kindness.

DEMOCRACY.

Dion. 6.

Non potest bene geri respublica multorum imperiis.
The affairs of a kingdom cannot be properly conducted by a democracy.

FEAR.

Dion. 9.

Miseranda vita eorum, qui se metui quam amari malunt.
The life of those is to be pitied, who prefer to be feared rather than loved.

GREAT MEN.

Eum. 1.

Magnos homines virtute metimur, non fortuna.
We value great men by their virtue and not by their success.

HUMBLE CIRCUMSTANCES.

Eum. 5.

Exiles res animi magnitudinem, etsi non frangunt, tamen minuunt.

Humble circumstances, though they do not altogether break down the strength of the mind, impair it in a considerable degree.

ENVY IS THE ATTENDANT OF GLORY.

Chabr. 3.

Commune vitium in magnis liberisque civitatibus ut invidia comes gloriae sit.

It is a common vice in great and free states for envy to be the attendant upon glory.

AN HONOURABLE DEATH.

Chabr. 4.

Præstanda est honesta mors turpi vitæ.
An honourable death is to be preferred to a base life.

KINGS.

Dat. 5.

Ea est consuetudo regum ut casus adversos hominibus tribuant, secundos fortunæ suæ.

It is the custom of kings to attribute adversity to the fault of others, and to consider prosperity as the result of their own good fortune.

THE SILENT.

Epam. 3.

Commisssa celans, quod interdum non minus prodest quam diserte dicere.

Concealing secrets entrusted to him, which is sometimes not less advantageous to a man than eloquence.

PEACE.

Epam. 5.

Paritur pax bello.
Peace is procured by war.

GOOD TASTE.

Att. 13.

Plus salis quam sumptus.
More good taste than expense.

OVIDIUS

CREATION OF MAN.

Met. i. 76.

Sanctius his animal, mentisque capacious altæ
 Deerat adhuc, et quod dominari in cætera posset.
 Natus homo est : sive hunc divino semine fecit
 Ille opifex rerum, mundi melioris origo :
 Sive recens tellus, seductaque nuper ab alto
 Æthere, cognati retinebat semina cœli ;
 Quam satus Iapeto, mixtam fluvialibus undis,
 Finxit in effigiem moderantum cuncta deorum.
 Pronaque cum spectent animalia cætera terram,
 Os homini sublime dedit, cœlumque tueri
 Jussit, et erectos ad sidera tollere vultus.

A creature of a more exalted kind
 Was wanting yet, and then was Man design'd :
 Conscious of thought, of more capacious breast,
 For empire form'd, and fit to rule the rest :
 Whether with particles of heavenly fire
 The God of nature did his soul inspire,
 Or earth, but new-divided from the sky,
 And, pliant still, retain'd th' ethereal energy ;
 Which wise Prometheus temper'd into paste,
 And mixt with living streams the godlike image cast.
 Thus, while the mute creation downward bend
 Their sight, and to their earthly mother tend,
 Man looks aloft ; and with erected eyes,
 Beholds his own hereditary skies.
 From such rude principles our form began ;
 And earth was metamorphos'd into Man.

DESCRIPTION OF GOLDEN AGE.

Met. i. 89.

Aurea prima sata est ætas, quæ, vindice nullo,
 Sponte suâ, sine lege, fidem rectumque colebat.
 Pœna metusque aberant ; nec verba minacia fixo
 Ære legebantur : nec supplex turba timebant
 Judicis ora sui : sed erant sine vindice tuti.

The Golden Age was first ; when man, yet new,
 No rule but uncorrupted reason knew ;
 And, with a native bent, did good pursue.
 Unforced by punishment, unawed by fear,
 His words were simple, and his soul sincere ;

Needless was written law, when none oppress'd :
 The law of man was written in his breast :
 No suppliant crowds before the judge appear'd.
 No court erected yet, nor cause was heard ;
 But all was safe, for conscience was their guard.

GOLDEN AGE.

Met. i. 98.

Non tuba directi, non æris cornua flexi,
 Non galeæ, non ensis erant : sine militis usu
 Mollia securæ peragebant otia gentes.

No walls were yet ; nor fence, nor mote, nor mound,
 Nor drum was heard, nor trumpet's angry sound ;
 Nor swords were forged ; but, void of care and crime,
 The soft creation slept away their time.

THE SEASONS IN THE GOLDEN AGE.

Met. i. 107.

Ver erat æternum, placidique tepentibus auris
 Mulcebant Zephyri natos sine semine flores.
 Mox etiam fruges tellus inarata ferebat :
 Nec renovatus ager gravidis caneat aristis.
 Flumina jam lactis, jam flumina nectaris ibant :
 Flavaque de viridi stillabant ilice mella.

The flowers unsown, in fields and meadows reign'd ;
 And western winds immortal spring maintain'd.
 In following years the bearded corn ensued,
 From earth unask'd, nor was that earth renew'd,
 From veins of valleys milk and nectar broke,
 And honey sweating through the pores of oak.

DESCRIPTION OF THE IRON AGE.

Met. i. 128.

Protinus irrumpit venæ peioris in ævum
 Omne nefas : fugere pudor, verumque, fidesque :
 In quorum subiere locum fraudesque, dolique,
 Insidiæque, et vis, et amor sceleratus habendi.

Hard Steel succeeded then :
 And stubborn as the metal were the men.
 Truth, modesty, and shame the world forsook ;
 Fraud, avarice, and force, their places took.

GOLD DUG FROM THE EARTH.

Met. i. 139.

Sed itum est in viscera terræ ;
 Quasque recondiderat, Stygiisque admoverat umbris,
 Effodiuntur opes, irritamenta malorum.

But greedy mortals, rummaging her store,
 Digg'd from her entrails first the precious ore,
 Which next to hell the prudent gods had laid,
 And that alluring ill to sight display'd.

JUSTICE RETURNS TO HEAVEN.

Met. i. 149.

Victa jacet Pietas : et virgo cæde madentes,
 Ultima cœlestum, terras Astræa reliquit.

Faith flies, and piety in exile mourns ;
 And justice, here opprest, to heaven returns.

INCURABLE WOUND.

Met. i. 190.

Cuncta prius tentata : sed immedicabile vulnus
 Ense recidendum, ne pars sincera trahatur.

I try'd whatever in the godhead lay :
 But grangrened members must be lopt away,
 Before the nobler parts are tainted to decay.

MAN BORN TO LABOUR.

Met. i. 414.

Inde genus durum sumus, experiensque laborum :
 Et documenta damus, quæ simus origine nati.

Hence we derive our nature ; born to bear
 Laborious life, and harden'd into care.

FRIENDLY DISCORD.

Met. i. 433.

Discors concordia.

With friendly discord, and with fruitful wars.

LOVE.

Met. i. 523.

Hei mihi ! quod nullis amor est medicabilis herbis :
 Nec prosunt domino, quæ prosunt omnibus, artes !

Alas ! that fields and forests can afford
 No remedies to heal their love-sick lord ;
 To cure the pains of love, no plant avails ;
 And his own physic, the physician fails.

JUST REPROACHES.

Met. i. 758.

Pudet hæc opprobria nobis
 Et dici potuisse, et non potuisse repelli.

To hear an open slander is a curse ;
 But not to find an answer is a worse.

EXCELLENCE.

Met. ii. 5.

Materiam superabat opus.

The matter vied not with the sculptor's thought.

LIKENESS OF SISTERS.

Met. ii. 11.

Doridaque, et natas : quarum pars nare videntur,
 Pars in mole sedens virides siccare capillos ;
 Pisce vehi quædam. Facies non omnibus una,
 Nec diversa tamen : qualem decet esse sororum.

With Doris, here were carved, and all her train,
 Some loosely swimming in the figured main,
 While some on rocks their drooping hair divide,
 And some on fishes through the waters glide :
 Though various features did the sisters grace,
 A sister's likeness was in every face.

THE SEASONS.

Met. ii. 27.

Verque novum stabat, cinctum florente coronâ :
 Stabat nuda Æstas, et spicea sarta gerebat :
 Stabat et Autumnus, calcatis sordidus uvis :
 Et glacialis Hiems, canos hirsuta capillos.

Here Spring appears, with flow'ry chaplets bound :
 Here Summer, in her wheaten garland crown'd ;
 Here Autumn the rich trodden grapes besmear ;
 And hoary Winter shivers in the rear.

EXERTION.

Met. ii. 72.

Nitor in adversum : nec me, qui cætera, vincit
Impetus ; et rapido contrarius evehor orbi.

I steer against their motions ; nor am I
Borne back by all the current of the sky.

PRAYERS NOT TO BE GRANTED.

Met. ii. 97.

Eque tot ac tantis cœli, terræque, marisque,
Posce bonis aliquid : nullam patiêre repulsam.
Deprecor hoc unum ; quod vero nomine pœna,
Non honor est : pœnam, Phaëthon, pro munere poscis.

Choose out a gift from seas, or earth, or skies,
For, open to your wish all nature lies.
Only decline this one unequal task,
For 'tis a mischief, not a gift you ask.
You ask a real mischief, Phaëton.

GOLDEN MEAN.

Met. ii. 136.

Altius egressus cœlestia tecta cremabis ;
Inferius terras : medio tutissimus ibis.
That no new fires, or heaven or earth infest ;
Keep the midway, the middle way is best.

GREAT UNDERTAKINGS.

Met. ii. 328.

Quem si non tenuit, magnis tamen excidit ausis.
His father's fiery steeds he could not guide,
But in the glorious enterprise he died.

GUILT BETRAYED IN THE COUNTENANCE.

Met. ii. 447.

Heu quam difficile est, crimen non prodere vultu !
How in the look doth conscious guilt appear !

DESCRIPTION OF ENVY.

Met. ii. 770.

Invidiam : visaque oculos avertit : at illa
Surgit humo pigre, semesarumque relinquit

Corpora serpentum, passuque incedit inerti.
Utque deam vidit, formæque armisque decoram,
Ingemuit, vultumque ima ad suspiria duxit.
Pallor in ore sedet : macies in corpore toto :
Nusquam recta acies : livent rubigine dentes :
Pectora felle virent : lingua est suffusa veneno.
Risus abest ; nisi quem visi movere dolores.
Nec fruitur somno, vigilacibus excita curis :
Sed videt ingratos, intabescitque videndo,
Successus hominum : carpitque et carpitur una :
Suppliciumque suum est.

The gates flew open, and the fiend appear'd,
A pois'nous morsel in her teeth she chew'd,
And gorged the flesh of vipers for her food.
Minerva, loathing, turn'd away her eye ;
The hideous monster, rising heavily,
Came stalking forward, with a sullen pace,
And left her mangled offals on the place.
Soon as she saw the goddess, gay and bright,
She fetch'd a groan at such a cheerful sight.
Livid and meagre were her looks ; her eye,
In foul, distorted glances, turned awry :
A hoard of gall her inward parts possess'd,
And spread a greenness o'er her canker'd breast ;
Her teeth were brown with rust, and, from her tongue,
In dangling drops, the stringy poison hung.
She never smiles but when the wretched weep,
Nor lulls her malice with a moment's sleep,
Restless in spite ; while watchful to destroy,
She pines and sickens at another's joy ;
Foe to herself, distressing and distrest,
She bears her own tormentor in her breast.

KINGLY DIGNITY.

Met. ii. 846.

Non bene conveniunt, nec in unâ sede morantur
Majestas et amor.

The dignity of empire laid aside,
(For love but ill agrees with kingly pride.)

NO MAN BLESSED BEFORE HE DIES.

Met. iii. 135.

Sed, scilicet, ultima semper
Exspectanda dies homini : dicique beatus
Ante obitum nemo supremaque funera debet.

But no frail man, however great or high,
Can be concluded blest before he die.

A BLUSH.

Met. iii. 183.

Qui color infectis adversi Solis ab ictu
Nubibus esse solet, aut purpureæ Auroræ :
Is fuit in vultu visæ sine veste Dianæ.

She, proudly eminent above the rest,
With blushes glow'd ; such blushes as adorn
The ruddy welkin, or the purple morn.

ECHO.

Met. iii. 357.

Vocalis Nymphæ, quæ nec reticere loquenti,
Nec prior ipsa loqui didicit, resonabilis Echo.

Once, in the woods, as he pursued the chase,
The babbling Echo had descried his face ;
She, who in other's words her silence breaks,
Nor speaks herself but when another speaks.

THE CAUSE.

Met. iv. 287.

Causa latet : vis est notissima.

The cause is secret, but th' effect is known.

A LESSON FROM AN ENEMY.

Met. iv. 428.

Ipsæ docet, quid agam ; fas est et ab hoste doceri.

A foe has taught me vengeance ; and who ought
To scorn that vengeance, which a foe has taught ?

DESCRIPTION OF STYX.

Met. iv. 434.

Styx nebulas exhalat iners ; umbræque recentes
Descendunt illuc, simulacraque functa sepulchris.
Pallor Hiemsque tenent late loca senta ; novique
Quâ sit iter, manes, Stygiam quod ducit ad urbem
Ignorant ; ubi sit nigri fera regia Ditis.
Mille capax aditus et apertas undique portas
Urbs habet. Utque fretum de totâ flumina terrâ,
Sic omnes animas locus accipit ille ; nec ulli

Exiguus populo est, turbamve accedere sentit.
Errant exsangues sine corpore et ossibus umbræ
Parsque forum celebrant, pars imi tecta tyranni ;
Pars alias artes, antiquæ imitamina vitæ
Exercent ; aliam partem sua poena exercet.

Here Styx exhales its noisome clouds : and here,
The fun'ral rites once paid, all souls appear.
Stiff cold, and horror with a ghastly face
And staring eyes, infest the dreary place.
Ghosts, new arrived, and strangers to these plains,
Know not the palace where grim Pluto reigns.
They journey doubtful, nor the road can tell,
Which leads to the metropolis of hell.
A thousand avenues those towers command,
A thousand gates for ever open stand.
As all the rivers disembogued, find room
For all their waters in old Ocean's womb :
So this vast city worlds of shades receives,
And space for millions still of worlds she leaves.
Th' unbodied spectres freely rove, and shew,
Whate'er they loved on earth, they love below.
The lawyers, still, or right, or wrong, support,
The courtiers smoothly glide to Pluto's court.
Still airy heroes thoughts of glory fire ;
Still the dead poet strings his deathless lyre ;
And lovers still, with fancied darts, expire.

COMMON RIGHTS.

Met. vi. 349.

Quid prohibetis aquis ? usus communis aquarum.
Nec solem proprium natura, nec æra fecit,
Nec tenues undas : ad publica munera veni.

Water I only ask, and sure 'tis hard
From nature's common rights to be debarr'd :
This, as the genial sun, and vital air,
Should flow alike to every creature's share ;
Yet still I ask, and as a favour crave,
That which a public bounty nature gave.

BLINDNESS OF MANKIND.

Met. vi. 472.

Pro superi, quantum mortalia pectora cæcæ
Noctis habent !

Ye gods ! what thick involving darkness blinds
The stupid faculties of mortal minds !

THE EVIL THAT I WOULD NOT, THAT I DO.

Met. vii. 18.

Si possem, sanior essem.

Sed trahit invitam nova vis; aliudque Cupido,
Mens aliud suadet. Video meliora, proboque :
Deteriora sequor.

Oh, could I, all would then be well;
But love, resistless love, my soul invades;
Discretion this, affection that persuades.
I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.

PLEASURE FOLLOWED BY GRIEF.

Met. vii. 453.

Usque adeo nulli sincera voluptas,
Sollicitique aliquid lætis intervenit.

But mortal bliss will never come sincere,
Pleasure may lead, but grief brings up the rear.

FORTUNE FAVOURS THE BRAVE.

Met. viii. 72.

Sibi quisque profecto

Fit deus: ignavis precibus Fortuna repugnat.

But gods we all may be: for those that dare
Are gods, and fortune's chiefest favours share.
The ruling powers a lazy prayer detest,
The bold adventurer succeeds the best.

FRIGID ZONE.

Met. viii. 788.

Est locus extremis Scythiæ glacialis in oris,
Triste solum, sterilis, sine fruge, sine arbore, tellus;
Frigus iners illic habitant, Pallorque, Tremorque,
Et jejuna Fames.

Where frozen Scythia's utmost bound is placed,
A desert lies, a melancholy waste;
In yellow crops there Nature never smiled,
No fruitful tree to shade the barren wild:
There sluggish Cold its icy station makes,
There Paleness frights, and aguish Trembling shakes.
Of pining Famine this the fated seat.

DESCRIPTION OF FAMINE.

Met. viii. 799.

Quæsitamque Famem lapidoso vidit in agro,
Unguibus et raras vellentem dentibus herbas.
Hirtus erat crinis; cava lumina: pallor in ore:
Labra incana situ: scabri rubigine dentes:
Dura cutis, per quam spectari viscera possent:
Ossa sub incurvis exstabant arida lumbis:
Ventris erat pro ventre locus. Pendere putares
Pectus, et a spinæ tantummodo crate teneri.
Auxerat articulos macies, genumque rigebat
Orbis, et immodico prodibant tubere tali.

There, in a stony field, the fiend she found,
Herbs gnawing, and roots scratching from the ground.
Her elflock hair in matted tresses grew;
Sunk were her eyes, and pale her ghastly hue;
Wan were her lips, and foul with clammy glue;
Her throat was furr'd, her guts appear'd within
With snaky crawlings through her parchment skin;
Her jutting hips seem'd starting from their place,
And for a belly was a belly's space;
Her dugs hung dangling from her craggy spine,
Loose to her breast, and fasten'd to her chine;
Her joints protuberant by leanness grown,
Consumption sunk the flesh, and raised the bone;
Her knees' large orbits bunch'd to monstrous size,
And ankles to undue proportion rise.

THE GRAVE.

Met. x. 29.

Per ego hæc loca loca plena timoris,
Per Chaos hoc ingens, vastique silentia regni,
Eurydices, oro, properata retexite fila.
Omnia debemur vobis: paullumque morati,
Serius aut citius sedem properamus ad anam.
Tendimus huc omnes: hæc est domus ultima: vosque
Humani generis longissima regna tenetis.
Hæc quoque, cum justos matura peregerit annos,
Juris erit vestri.

Now, by the horrors which these realms surround,
By the vast chaos of these depths profound;
By the sad silence which eternal reigns
O'er all the waste of these wide stretching plains;
Let me again Eurydicé receive,
Let Fate her quick-spun thread of life re-weave.

All our possessions are but loans from you,
And soon, or late, you must be paid your due;
Hither we haste to human-kind's last seat,
Your endless empire, and our sure retreat.
She, too, when ripen'd years she shall attain,
Must, of avoidless right, be yours again.

TIME PASSES RAPIDLY.

Met. x. 519.

Labitur occulte fallitque volatilis ætas;
Et nihil est annis velocius.

Time glides along with undiscover'd haste,
The future but a length behind the past;
So swift are years.

BLACK LOOK WHITE, AND WHITE LOOK BLACK.

Met. xi. 313.

Furtum ingeniosus ad omne,
Qui facere assuerat, patriæ non degener artis,
Candida de nigris, et de candentibus atra.

Who turn'd to thefts and tricks his subtle thought:
Possess'd he was of all his father's slight,
At will made white look black, and black look white.

DESCRIPTION OF SLEEP.

Met. xi. 592.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni:
Quo nunquam radiis oriens, mediisque, cadensve
Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo, dubiæque crepuscula lucis.
Non vigil ales ibi cristati cantibus oris
Evocat Auroram: nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser.
Non fera, non pecudes, non moti flamine rami,
Humanæ sonum reddunt convicia linguæ.
Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes: per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis.
Ante fores antri fecunda papavera florent,
Innumeraque herbæ: quarum de lacte soporem
Nox legit, et spargit per opacas humida terras.

Janua, quæ verso stridorem cardine reddat,
Nulla domo totâ; custos in limine nullus.
At medio torus est, ebena sublimis in atrâ,
Plumeus, unicolor, pullo velamine tectus:
Quo cubat ipse deus, membris languore solutis.
Hunc circa passim, varias imitantia formas,
Somnia vana jacent totidem, quot messis aristas,
Sylva gerit frondes, ejectas littus arenas.

Near the Cymmerians, in his dark abode,
Deep in a cavern, dwells the drowsy god;
Whose gloomy mansion nor the rising sun,
Nor setting, visits, nor the lightsome noon;
But lazy vapours round the region fly,
Perpetual twilight, and a doubtful sky:
No crowing cock does there his wings display,
Nor with his horny bill provoke the day;
Nor watchful dogs, nor the more wakeful geese,
Disturb, with nightly noise, the sacred peace;
Nor beast of nature, nor the tame are nigh,
Nor trees with tempests rock'd, nor human cry;
But safe Repose, without an air of breath,
Dwells here, and a dumb quiet next to death.

An arm of Lethè with a gentle flow,
Arising upwards from the rock below,
The palace moats, and o'er the pebbles creeps,
And with soft murmurs calls the coming sleeps.
Around its entry nodding poppies grow,
And all cool simples that sweet rest bestow;
Night from the plants their sleepy virtue drains,
And passing, sheds it on the silent plains:
No door there was th' unguarded house to keep,
On creaking hinges turn'd, to break his sleep.
But in the gloomy court was raised a bed,
Stuff'd with black plumes, and on an ebon steed;
Black was the cov'ring too where lay the god,
And slept supine, his limbs display'd abroad:
About his head fantastic visions fly,
Which various images of things supply,
And mock their forms; the leaves on trees not more,
Nor bearded ears in fields, nor sands upon the shore.

DESCRIPTION OF FAME.

Met. xii. 43.

Fama tenet, summæque domum sibi legit in arce:
Innumerosque aditus, ac mille foramina tectis
Addidit, et nullis inclusit limina portis;

Nocte dieque patent. Tota est ex ære sonanti :
 Tota fremit, vocesque refert, iteratque, quod audit.
 Nulla quies intus, nullâque silentia parte.
 Nec tamen est clamor, sed parvæ murmura vocis :
 Qualia de pelagi, si quis procul audiat, undis
 Esse solent : qualemve sonum, cum Jupiter atras
 Increpuit nubes, extrema tonitrua reddunt.
 Atria turba tenet : veniunt leve vulgus, euntque :
 Mixtaque cum veris passim commenta vagantur
 Millia rumorum, confusaque verba volutant.
 E quibus hi vacuas implent sermonibus aures :
 Hi narrata ferunt alio : mensuraque ficti
 Crescit, et auditis aliquid novus adjicit auctor.
 Illic Credulitas, illic temerarius Error,
 Vanaque Lætitia est, consternatique Timores,
 Seditioque repens, dubioque auctore Susurri.
 Ipsa, quid in cælo rerum, pelagoque geratur,
 Et tellure, videt, totumque inquirat in orbem.

The palace of loud Fame, her seat of power,
 Placed on the summit of a lofty tower ;
 A thousand winding entries long and wide,
 Receive of fresh reports a flowing tide.
 A thousand crannies in the walls are made ;
 Nor gate, nor bars exclude the busy trade.
 'Tis built of brass, the better to diffuse
 The spreading sounds, and multiply the news ;
 Where echoes in repeated echoes play :
 A mart for ever full, and open night and day.
 Nor silence is within, nor voice express,
 But a deaf noise of sounds that never cease.
 Confused and chiding like the hollow roar
 Of tides, receding from th' insulted shore ;
 Or like the broken thunder heard from far,
 When Jove at distance drives the rolling war.
 The courts are fill'd with a tumultuous din
 Of crowds, or issuing forth, or ent'ring in :
 A thoroughfare of news : where some devise
 Things never heard, some mingle truth with lies ;
 The troubled air with empty sounds they beat,
 Intent to hear, and eager to repeat.
 Error sits brooding there, with added train
 Of vain credulity, and joys as vain ;
 Suspicion, with sedition join'd, are near,
 And rumours raised ; and murmurs mix'd, and panic fear.
 Fame sits aloft, and sees the subject ground ;
 And seas about, and skies above ; inquiring all around.

THE URN.

Met. xii. 615.

Jam cinis est ; et de tam magno restat Achille
 Nescio quid, parvam quod non bene compleat urnam
 At vivit, totum quæ gloria compleat orbem.
 Hæc illi mensura viro respondet : et hæc est
 Par sibi Pelides ; nec inania Tartara sentit.

And now the terror of the Trojan field,
 The Grecian honour, ornament, and shield,
 High on a pile, th' unconquer'd chief is placed,
 The god that arm'd him first, consumed at last.
 Of all the mighty man, the small remains,
 A little urn, and scarcely fill'd, contains,
 Yet great in Homer, still Achillès lives ;
 And equal to himself, himself survives.

DEEDS OF ANCESTORS.

Met. xiii. 137.

Meaque hæc facundia, si qua est,
 Quæ nunc pro domino, pro vobis sæpe locuta est,
 Invidiâ careat : bona nec sua quisque recuset.
 Nam genus, et proavos, et quæ non fecimus ipsi,
 Vix ea nostra voco.

Nor let my wit, and wonted eloquence,
 Which often has been used in your defence,
 And in my own, this only time be brought
 To bear against myself, and deem'd a fault.
 Make not a crime, where nature made it none :
 For every man may freely use his own.
 The deeds of long descended ancestors
 Are but by grace of imputation ours,
 Theirs in effect.

MIND IS THE MAN.

Met. xiii. 361.

Tibi dextera bello
 Utilis : ingenium est, quod eget moderamine nostri.
 Tu vires sine mente geris : nihî cura futuri est.
 Tu pugnare potes : pugnandi tempora mecum
 Eligit Atrides. Tu tantum corpore prodes :
 Nos animo. Quantoque ratem qui temperat, anteit
 Remigis officium, quanto dux milite major ;
 Tanto ego te supero. Nec non in corpore nostro
 Pectora sunt potiora manu : vigor omnis in illis.

Thy boist'rous hands are then of use, when I
 With this directing head, those hands apply.
 Brawn without brain is thine : my prudent care
 Foresees, provides, administers the war :
 Thy province is to fight ; but when shall be
 The time to fight, the king consults with me :
 No dram of judgment with thy force is join'd ;
 Thy body is of profit, and my mind.
 By how much more the ship her safety owes
 To him who steers, than him that only rows,
 By how much more the captain merits praise,
 Than he who fights, and fighting but obeys ;
 By so much greater is my worth than thine,
 Who canst but execute what I design.
 What gain'st thou, brutal man, if I confess
 Thy strength superior, when thy wit is less ?
 Mind is the man ; I claim my whole desert
 From the mind's vigour, and th' immortal part.

THE POOR MAN.

Met. xiii. 824.

Pauperis est numerare pecus.

Ask not the numbers of my growing store ;
 Who knows how many, knows he has no more.

THE MIND'S EYE.

Met. xv. 62.

Isque, licet cœli regione remotos,
 Mente deos adiit, et, quæ natura negabat
 Visibus humanis, oculis ea pectoris hæsit.

He, though from heaven remote, to heaven could move,
 With strength of mind, and tread th' abyss above ;
 And penetrate, with his interior light,
 Those upper depths, which nature hid from sight :
 And what he had observed, and learn'd from thence,
 Loved in familiar language to dispense.

DEATH AN IDLE THING.

Met. xv. 153.

O genus attonitum gelidæ formidine mortis !
 Quid Styga, quid tenebras, quid nomina vana timetis,
 Materiem vatum, falsique piacula mundi ?
 Corpora sive rogos flammâ, seu tabe vetustas
 Abstulerit, mala posse pati non ulla putetis.
 Morte carent animæ : semperque, priore relictâ
 Sede, novis domibus habitant, vivuntque receptæ.

Those I would teach, and by right reason bring
 To think of death as but an idle thing.
 Why thus affrighted at an empty name,
 A dream of darkness, and fictitious flame ?
 Vain themes of wit, which but in poems pass,
 And fables of a world, which never was !
 What feels the body, when the soul expires,
 By time corrupted, or consumed by fires ?
 Nor dies the spirit, but new life repeats
 In other forms, and only changes seats.

THE SOUL.

Met. xv. 165.

Omnia mutantur : nihil interit. Errat, et illinc
 Huc venit, hinc illuc, et quoslibet occupat artus
 Spiritus, eque feris humana in corpora transit,
 Inque feras noster, nec tempore deperit ullo.
 Utque novis facilis signatur cera figuris,
 Nec manet ut fuerat, nec formas servat easdem,
 Sed tamen ipsa eadem est ; animam sic semper eandem
 Esse.

Thus all things are but alter'd, nothing dies ;
 And here and there th' unbodied spirit flies,
 By time, or force, or sickness disposses't,
 And lodges where it lights, in man or beast ;
 Or hunts without, till ready limbs it find,
 And actuates those according to their kind ;
 From tenement to tenement is tost,
 The soul is still the same, the figure only lost :
 And as the soften'd wax new seals receives,
 This face assumes, and that impression leaves ;
 Now call'd by one, now by another name ;
 The form is only changed, the wax is still the same :
 So Death, so call'd, can but the form deface ;
 Th' immortal soul flies out in empty space,
 To seek her fortune in some other place.

TIME IN PERPETUAL FLUX.

Met. xv. 177.

Nihil est toto quod perstet in orbe.
 Cuncta fluunt, omnisque vagans formatur imago.
 Ipsa quoque assiduo labuntur tempora motu,
 Non secus ac flumen. Neque enim consistere flumen,
 Nec levis hora potest : sed ut unda impellitur undâ,
 Urgeturque prior veniente, urgetque priorem ;
 Tempora sic fugiunt pariter, pariterque sequuntur :

Et nova sunt semper : nam quod fuit ante, relictum est,
Fitque, quod haud fuerat, momentaque cuncta novantur.

E'en times are in perpetual flux, and run,
Like rivers from their fountain, rolling on.
For time, no more than streams, is at a stay ;
The flying hour is ever on her way :
And as the fountain still supplies her store,
The wave behind impels the wave before :
Thus in successive course the minutes run,
And urge their predecessor minutes on,
Still moving, ever new : for, former things
Are set aside, like abdicated kings ;
And every moment alters what is done,
And innovates some act till then unknown.

THE SEASONS.

Met. xv. 199.

Quid ? non in species succedere quatuor annum
Adspicis, ætatis peragentem imitamina nostræ ?
Nam tener, et lactens, puerique simillimus ævo
Vere novo est. Tunc herba nitens, et roboris experts
Turget, et insolida est, et spe delectat agrestem.
Omnia tum florent, florumque coloribus almus
Ridet ager : neque adhuc virtus in frondibus ulla est.
Transit in Æstatem post Ver robustior Annus,
Fitque valens juvenis ; neque enim robustior ætas
Ulla, nec uberius, nec, quæ magis æstuet, ulla est.
Excipit Autumnus, posito fervore juventæ
Maturus, mitisque, inter juvenemque senemque
Temperie medius, sparsis per tempora canis.
Inde senilis Hiems tremulo venit horrida passu,
Aut spoliata suos, aut, quos habet, alba capillos.
Nostra quoque ipsorum semper, requieque sine ullâ,
Corpora vertuntur : nec quod fuimusve, sumusve,
Cras erimus.

Perceiv'st thou not the process of the year,
How the four seasons in four forms appear,
Resembling human life in every shape they wear ?
Spring first, like infancy, shoots out her head,
With milky juice requiring to be fed :
Helpless, though fresh, and wanting to be led.
The green stem grows in stature, and in size,
But only feeds with hope the farmer's eyes ;
Then laughs the childish year with flowrets crown'd,
And lavishly perfumes the fields around,

But no substantial nourishment receives ;
Infirm the stalks, unsolid are the leaves.
Proceeding onward whence the year began,
The summer grows adult, and ripens into man.
This season, as in man, is most replete
With kindly moisture and prolific heat.
Autumn succeeds, a sober tepid age,
Not froze with fear, nor boiling into rage ;
More than mature, and tending to decay,
When our brown locks repine to mix with odious gray.
Last, Winter creeps along with tardy pace,
Sour is his front, and furrow'd is his face ;
His scalp, if not dishonour'd quite of hair,
The ragged fleece is thin ; and thin is worse than bare.
E'en our own bodies daily change receive,
Some part of what was theirs before they leave ;
Nor are to-day what yesterday they were ;
Nor the whole same to-morrow will appear.

TIME.

Met. xv. 234.

Tempus edax rerum, tuque invidiosa vetustas,
Omnia destruitis, vitiataque dentibus ævi
Paullatim lentâ consumitis omnia morte.

Thy teeth, devouring Time, thine, envious Age,
On things below still exercise your rage ;
With venom'd grinders you corrupt your meat,
And at lingering meals the morsels eat.

DEATH.

Met. xv. 255.

Nascique vocatur,
Incipere esse aliud, quam quod fuit ante ; morique,
Desinere illud idem, cum sint huc forsitan illa,
Hæc translata illuc ; summa tamen omnia constant.

Then, to be born, is to begin to be
Some other thing we were not formerly :
And what we call to die, is not t' appear,
Nor be the thing that formerly we were.
Those very elements, which we partake
Alive, when dead some other bodies make ;
Translated grow, have sense, or can discourse ;
But death on deathless substance has no force.

NATIONS.

Met. xv. 420.

Sic tempore verti
Cernimus, atque illas assumere robora gentes,
Concidere has.

Nations and empires flourish and decay,
By turns command, and in their turns obey ;
Time softens hardy people : time again
Hardens to war a soft, unwarlike train.

A PRAYER FOR A FRIEND'S LIFE.

Met. xv. 867.

Tarda sit illa dies, et nostro serior ævo.
O grant that day may claim our sorrows late.

FAME OF POET.

Met. xv. 871.

Jamque opus exegi, quod nec Jovis ira, nec ignes
Nec poterit ferrum, nec edax abolere vetustas.
Cum volet illa dies, quæ nil, nisi corporis hujus
Jus habet, incerti spatium mihi finiat ævi ;
Parte tamen meliore mei super alta perennis
Astra ferar, nomenque erit indelebile nostrum :
Quaque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula famâ,
Si quid habent veri vatum præsentia, vivam.

The work is finish'd, which nor dreads the rage
Of tempests, fire, or war, or wasting age :
Come, soon or late, death's undetermined day,
This mortal being only can decay ;
My nobler part, my fame, shall reach the skies,
And to late times with blooming honours rise :
Whate'er th' unbounded Roman power obeys,
All climes, and nations, shall record my praise :
If 'tis allow'd to poets to divine,
One half of round eternity is mine.

MONEY.

Fast. i. 217.

In pretio pretium nunc est : dat census honores,
Census amicitias : pauper ubique jacet.
Wealth's honour'd now, wealth only now is prized,
And everywhere the poor man is despised.

JUSTICE.

i. 249.

Nondum justitiam facinus mortale fugarat :
Ultima de superis illa reliquit humum.
For Justice, which from heaven derived her birth,
Had not forsook the unpolluted earth.

ASTRONOMERS.

i. 298.

Felices animos, quibus hæc cognoscere primis,
Inque domos superas scandere cura fuit !
Credibile est illos pariter vitiisque locisque
Altius humanis exseruisse caput.
Non Venus et vinum sublimia pectora fregit,
Officiumve fori, militiæve labor ;
Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris ;
Ætheraque ingenio supposuere suo.
Sic petitur cælum.

Happy the men ! who made the first essay,
And to celestial regions found the way ;
No earthly vices clogg'd their purer souls,
That they could soar so high to touch the poles ;
Sublime their thoughts and from pollution clear
Bacchus and Venus held no revels there,
From vain ambition free ; no love of war
Possess'd their minds, nor wranglings at the bar ;
No glaring grandeur captivates their eyes,
For such see greater glory in the skies.
Thus these to heaven attain.

CONSCIENCE.

Fast. i. 485.

Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.
From guilt, in all misfortunes to be free,
Is what a prudent man would wish to be ;
Guilt causes fear ; but the upright in heart
Feels secret pleasure, where the wicked smart.

THE BRAVE MAN.

Fast. i. 493.

Omne solum forti patria est ; ut piscibus æquor :

Ut volucris, vacuo quicquid in orbe patet.
Nec fera tempestas toto tamen horret in anno:
Et tibi, crede mihi, tempora veris erunt.

Through whatsoever regions he may roam,
The brave advent'rer thinks himself at home;
A cit'zen of the world he ranges free,
As birds possess the air and fish the sea;
Nor does tempestuous weather always last,—
A calm succeeds, when that the storm is past;
Though now, my son, the winter presses hard,
A summer comes, that will thy toils reward.

PEACE.

Fast. i. 701.

Religata catenis
Jampridem nostro sub pede bella jacent.
Sub juga bos veniat; sub terras semen aratas.
Pax Cererem nutrit: pacis alumna Ceres.

War's now confined in adamantine chains,
And Peace throughout the world triumphant reigns;
Our oxen now again may plough the land,
And Peace and Plenty shall go hand in hand.

ATONEMENT.

Fast. ii. 45.

Ah nimium faciles, qui tristia crimina cædis
Flumineâ tolli posse putetis aquâ!

Weak men! to think that water can make clean
A bloody crime or any sinful stain.

THE PIOUS.

Fast. ii. 117.

Dii pia facta vident.

To gracious Heaven let innocence trust,
The gods reward the pious and the just.

BLIND TO MISFORTUNES.

Fast. ii. 789.

Quantum animis erroris inest!

What ignorance attends the human mind!
How oft we are to our misfortunes blind!

FALSE REPORTS.

Fast. iv. 311.

Conscia mens recti famæ mendacia risit:
Sed nos in vitium credula turba sumus.

Too readily, 'tis true, most lend an ear
To false reports, injurious to the fair;
But she that's of a chaste and honest mind,
May give ill-grounded censure to the wind.

MAY UNLUCKY FOR MARRIAGE.

Fast. v. 489.

Hâc quoque de causâ, si te proverbia tangunt,
Mense malas Maio nubere vulgus ait.

And let me here remark, the vulgar say,
Unlucky are the wives that wed in May.

INSPIRATION.

Fast. vi. 5.

Est deus in nobis: agitante calescimus illo.
Impetus hic sacræ semina mentis habet.

In us a god resides; he warms our breasts,
And in our souls his sacred influence rests.

THE DUTIES OF A JUDGE.

Trist. i. 1. 37.

Judicis officium est, ut res, ita tempora rerum
Quærere.

Yet every judge the time and matter weighs.

GODS.

Trist. i. 2. 97.

Acta deos nunquam mortalia fallunt.
The deeds of men are never concealed from the gods.

FALSE FRIENDS.

Trist. i. 4. 25.

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.
Dum juvat, et vultu ridet fortuna sereno,
Indelibatas cuncta sequuntur opes.

At simul intonuit, fugiunt; nec noscitur ulli,
Agminibus comitum qui modo cinctus erat.

For as the fire the yellow gold doth try,
So love is proved by adversity.
While fortune helps us and on us doth smile,
They will attend upon our wealth that while;
But if she frown, they fly and scarce of any
Shall he be known, that had of friends so many.

PROSPERITY.

Trist. i. 8. 5.

Donec eris felix, multos numerabis amicos:
Tempora si fuerint nubila, solus eris.
Aspicias ut veniant ad candida tecta columbæ;
Accipiat nullas sordida turris aves.
Horrea formicæ tendunt ad inania nunquam:
Nullus ad amissas ibit amicus opes.
Utque comes radios per solis euntibus umbra,
Cum latet hic pressus nubibus, illa fugit;
Mobile sic sequitur fortunæ lumina vulgus:
Quæ simul inductâ nube teguntur, abit.

While thou art fortunate thou shalt have friends,
But in adversity their friendship ends.
Thou see'st how doves to new-built houses come,
While as the ruin'd tower all birds do shun.
The empty barn no vermin ever haunt,
And no friend comes to him that is in want.
While the sun shines, our shadow then will stay,
But when o'ercast, it vanishes away.
So do the people follow fortune's light,
Which clouded once, they vanish out of sight.

SINNERS.

Trist. ii. 33.

Si, quoties homines peccant, sua fulmina mittat
Jupiter; exiguo tempore inermis erit.

Jove would be soon disarm'd, if he should send
His thunderbolts as oft as men offend.

ADVERSITY.

Trist. ii. 83.

Cum cœpit quassata domus subsidere, partes
In proclinas omne recumbit onus;

Cunctaque fortunâ rimam faciente dehiscunt.
Ipsa suo quondam pondere tecta ruunt.
As in some falling house the heavy weight,
The first declining posts oppresses straight,
So when that fortune an estate doth rend,
All things by their own weight to ruin tend.

GOD.

Trist. ii. 216.

Non vacat exiguis rebus adesse Jovi.
Jupiter has no time to attend to unimportant matters.

THE ADVANTAGEOUS MAY ALSO BE INJURIOUS.

Trist. ii. 266.

Nil prodest, quod non lædere possit idem.
There is nothing advantageous which may not also be injurious.

THE BAD.

Trist. ii. 301.

Omnia perversas possunt corrumpere mentes.
All things can lead astray those ill-inclined.

A MAN'S OWN FORTUNE.

Trist. iii. 4. 26.

Crede mihi; bene qui latuit, bene vixit: et intra
Fortunam quisque debet manere suam.

The man that unto solitude is bent,
Doth live most happy if he be content.

PRAYER.

Trist. iii. 4. 43.

Vive sine invidiâ, mollesque inglorius annos
Exige; amicitias et tibi junge pares.
Live thou unenvied, honour crown thy end,
For thou art worthy of a noble friend.

THE NOBLE-MINDED.

Trist. iii. 5. 31.

Quo quis enim major, magis est placabilis iræ;
Et faciles motus mens generosa capit.
Corpora magnanimo satis est prostrâsse leoni:
Pugna suum finem, cum jacet hostis, habet.

At lupus, et turpes instant morientibus ursi,
Et quæcunque minor nobilitate fera est.

The greatest men are placable in wrath,
A generous mind a gentle anger hath;
When beasts unto a lion prostrate lie,
He ends the combat with his enemy.
But wolves and bears their yielding foes do kill,
And the inferior beasts are cruel still.

ELOQUENCE.

Trist. iii. 11. 21.

In causâ facili cuivis licet esse deserto:
Et minimæ vires frangere quassa valent.
Subruere est arces et stantia mœnia virtus;
Quamlibet ignavi præcipitata premunt.

In easy matters every one can speak,
And little strength a bruised thing can break.
It shews some strength to throw down walls that stand,
When falling tow'rs yield to the weakest hand.

TEARS.

Trist. iv. 3. 38.

Est quædam flere voluptas;
Expletur lacrymis egeriturque dolor.

To weep is some relief,
For that doth ease and carry out our grief.

RESULT OF IDLENESS.

Trist. v. 12. 21.

Adde, quod ingenium longâ rubigine læsum
Torpet, et est multo, quam fuit ante, minus.
Fertilis, assiduo si non renovetur aratro,
Nil, nisi cum spinis gramen, habebit ager.
Tempore qui longo steterit, male curret, et inter
Carceribus missos ultimus ibit equos.

Besides, my vein grows dull, being rusted o'er,
And now it is far lesser than before.
The field, if that it be not daily till'd,
Will nothing else but thorns and knot-grass yield.
The horse having long stood still will badly run,
And be last of those that from the lists do come.

PUNISHMENT.

Ep. ex Pont. i. 1. 64.

Pœna potest demi, culpa perennis erit.
The punishment may be remitted; the crime will be for ever.

DREAMS.

Ep. ex Pont. i. 2. 45.

Somnia me terrent veros imitantia casus,
Et vigilant sensus in mea damna mei.

Dreams alarm me that portray my real misfortunes, and my
waking senses are ever alive to my sorrows.

WOUNDS.

Ep. ex Pont. i. 3. 15.

Tempore ducetur longo fortasse cicatrix;
Horrent admotas vulnera cruda manus.

A wound may perhaps be closed in time, but freshly inflicted,
shrinks from the touch.

CARE.

Ep. ex Pont. i. 3. 23.

Tollere nodosam nescit medicina podagram,
Nec formidatis auxiliatur aquis.
Cura quoque interdum nullâ medicabilis arte;
Aut, ut sit, longâ est extenuanda mora.

Medicine cannot remove the knotty gout, nor is aid derived from
the application of water. Care also is at times incurable by any
art of man, or is only to be assuaged by length of years.

FATHERLAND.

Ep. ex Pont. i. 3. 35.

Nescio quâ natale solum dulcedine captos
Ducit, et immemores non sinit esse sui.

Our fatherland charms us with delights that we cannot express,
and never allows us to forget that we owe to it our birth.

RELAXATION.

Ep. ex Pont. i. 4. 21.

Otia corpus alunt; animus quoque pascitur illis.
Immodicus contra carpit utrumque labor.

Relaxation gives vigour to the body and even strength to the
mind, while excessive fatigue exhausts both.

PURSUITS.

Ep. ex Pont. i. 5. 35.

Scilicet est cupidus studiorum quisque suorum ;
Tempus et adsueta ponere in arte juvat.

Every one is fond of his own pursuits, and delights to spend time in his accustomed art.

THE GLADIATOR.

Ep. ex Pont. i. 5. 37.

Saucius ejurat pugnam gladiator, et idem
Immemor antiqui vulneris arma capit.

The wounded gladiator forswears all fighting, but soon, forgetful of his former wound, he resumes his arms.

HOPE.

Ep. ex Pont. i. 6. 33.

Spes facit, ut, videat cum terras undique nullas,
Naufragus in mediis brachia jactet aquis.
Sæpe aliquem sollers medicorum cura reliquit ;
Nec spes huic venâ deficiente cadit.
Carcere dicuntur clausi sperare salutem :
Atque aliquis pendens in cruce vota facit.

Hope causes the shipwrecked mariner, when no land appears around, to strike out in the midst of the waves. The skill of the physician has often confessed itself baffled, but hope still lingered while life is ebbing. The prisoner hopes for safety in his prison ; while the man hanging on the cross offers up prayers for release.

TRUE NOBILITY.

Ep. ex Pont. i. 9. 39.

Nec census, nec clarum nomen avorum,
Sed probitas magnos ingeniumque facit.

It is not wealth nor ancestry, but honourable conduct and a noble disposition, that make men great.

BAD FORTUNE.

Ep. ex Pont. ii. 2. 31.

Fortuna miserrima tuta est ;
Nam timor eventus deterioris abest.

The most miserable fortune is safe, for there is no fear of anything worse.

THE TONGUE.

Ep. ex Pont. ii. 2. 61.

Lingua, sile : non est ultra narrabile quicquam.
My tongue, be silent ; not another word must be said.

POPULACE.

Ep. ex Pont. ii. 3. 8.

Vulgus amicitias utilitate probat.

The populace estimates friends by the advantage to be derived from them.

VIRTUE ITS OWN REWARD.

Ep. ex Pont. ii. 3. 11.

Nec facile invenias multis e millibus unum,
Virtutem pretium qui putet esse sui.
Ipse decor, recti facti si præmia desint,
Non movet, et gratis pœnitet esse probum.

You will scarcely find one in a thousand who will regard virtue as its own reward. Honour itself possesses no charms if it is unattended by recompense ; and we are ashamed to be good, if we are not to be compensated.

SELF-INTEREST.

Ep. ex Pont. ii. 3. 17.

At reditus jam quisque suos amat, et sibi quid sit
Utile, sollicitis supputat articulis.

Now-a-days every one looks after his own interests, and reckons on his anxious fingers what may turn out useful to himself.

PROSPERITY.

Ep. ex Pont. ii. 3. 23.

Diligitur nemo, nisi cui Fortuna secunda est.
Quæ simul intonuit, proxima quæque fugat.

Nobody is loved except the man to whom fortune is favourable ; when she thunders, she drives away all that are near.

THE MIND.

Ep. ex Pont. ii. 7. 75.

Animus tamen omnia vincit.
Ille etiam vires corpus habere facit.

The mind conquers everything : it gives even strength to the body.

THE MISERABLE.

Ep. ex Pont. ii. 9. 11.

Regia, crede mihi, res est succurrere lapsis :
 Convenit et tanto, quantus es ipse, viro.

Believe me, it is noble to aid the afflicted, and is worthy of such
 a mighty potentate as you are.

RESULT OF EDUCATION.

Ep. ex Pont. ii. 9. 47.

Adde, quod ingenuas didicisse fideliter artes
 Emollit mores, nec sinit esse feros.

To be thoroughly imbued with the liberal arts refines the man-
 ners, and makes men to be mild and gentle in their conduct.

TEARS.

Ep. ex Pont. iii. 1. 158.

Interdum lacrymæ pondera vocis habent.
 Tears are sometimes equal in weight to words.

ENVY.

Ep. ex Pont. iii. 3. 101.

Livor, iners vitium, mores non exit in altos,
 Utque latens imâ vipera serpit humo.

Envy, the meanest of vices, does not enter the minds of the
 noble, but creeps on the ground like a hidden serpent.

BAD LIFE.

Ep. ex Pont. iii. 4. 75.

Genus est mortis male vivere.

To lead a dissipated life may be called a kind of death.

TO SHEW GOOD WILL IS SOMETIMES SUFFICIENT.

Ep. ex Pont. iii. 4. 79.

Ut desint vires, tamen est laudanda voluntas.

Though the power be wanting, yet the mere desire to assist is
 worthy of praise.

GOD.

Ep. ex Pont. iii. 4. 93.

Deus est in pectore nostro.

There is a divinity in our breast.

THE AFFLICTED.

Ep. ex Pont. iii. 6. 21.

Crede mihi, miseris cœlestia numina parcent :
 Nec semper læsos, et sine fine, premunt.

The gods, believe me, spare the afflicted, and do not always op-
 press the unfortunate.

DISEASES.

Ep. ex Pont. iii. 9. 15.

Non eadem ratio est, sentire et demere morbos.
 Sensus inest cunctis ; tollitur arte malum.

The art of perceiving diseases and of removing them is not the
 same : perception exists in all ; by skill alone are diseases removed.

THE GODS.

Ep. ex Pont. iv. 3. 49.

Ludit in humanis divina potentia rebus,
 Et certam præsens vix habet hora fidem.

The divine power makes sport of the affairs of men, and we know
 not what a day may bring forth.

MISFORTUNE.

Ep. ex Pont. iv. 4. 5.

Nil adeo fortuna gravis miserabile fecit,
 Ut minuant nullâ gaudia parte malum.

Bad fortune has made no lot so miserable that a respite of the
 evil does not bring some relief.

THE MIND'S EYE.

Ep. ex Pont. iv. 4. 45.

Quamlibet absentem, quâ possum, mente videbo.

Though absent, I shall see you with my mind's eye.

POETRY.

Ep. ex Pont. iv. 8. 47.

Carminē fit vivax virtus, expersque sepulcri
 Notitiam seræ posteritatis habet.

By verse the virtuous are made immortal, and, secure from death,
 they are handed down to the latest posterity.

THE MIND.

Ep. ex Pont. iv. 9. 41.

Mens sola loco non exulat.

The mind alone cannot be sent into exile.

THE DROP.

Ep. ex Pont. iv. 10. 5.Gutta cavat lapidem; consumitur annulus usu;
Et teritur pressâ vomer aduncus humo.The drop hollows out the stone; the ring is worn by use; and
the crooked ploughshare is rubbed away by the earth.

RENEWING GRIEF.

Ep. ex Pont. iv. 11. 19.At cum longa dies sedavit vulnera mentis,
Intempestive qui fovet illa, novat.When length of time has assuaged the wounds of the mind, he
who reminds us of them unseasonably, brings them up afresh.

LOVE.

Heroid. i. 12.

Res est solliciti plena timoris amor.

Love is full of anxious fears.

LOVERS.

Heroid. ii. 7.Tempora si numeres, bene quæ numeramus amantes,
Non venit ante suum nostra querela diem.
Spes quoque lenta fuit. Tarde, quæ credita lædunt,
Credimus: invita nunc et amante nocent.Did you the days and hours and minutes tell,
As Phyllis does, and they that love so well,
You'd say, 'twere time to weep; your sorrows, too,
Would justify those tears she sheds for you.
Still did I hope, and thought you'd still be here:
We scarcely can believe those things we fear;
Now 'tis too plain, and spite of love and you,
I must both fear it and believe it too.

FALSE PROMISES.

Heroid. ii. 25.Demophoon, ventis et verba et vela dedisti:
Vela queror reditu, verba carere fide.But thy false vows, alas! were all but wind;
Thy vows and wishes made the gale more kind:
They fill'd your sails, and you were forced away
By the same wishes which you made to stay.

CREDULITY.

Heroid. ii. 49.Credidimus blandis, quorum tibi copia, verbis;
Credidimus generi, nominibusque tuis;
Credidimus lacrymis: an et hæ simulare docentur?
Hæ quoque habent artes, quæque jubentur, eunt?
I foolishly believed those oaths you swore,
The race you boasted, and the gods you bore.
Who could have thought such gentle words e'er hung
Upon a treacherous, deluding tongue?
I saw your tears, and I believed them all;
Can they lie, too, and are they taught to fall?

MISFORTUNES THAT ARE UNDESERVED.

Heroid. v. 7.Leniter, ex merito quicquid patiare, ferendum est:
Quæ venit indignæ pœna, dolenda venit.Misfortunes, when deserved, we may endure,
But when unjustly borne, can find no cure.

CHASTITY.

Heroid. v. 104.Nullâ reparabilis arte
Læsa pudicitia est: deperit illa semel.Virtue knows no return:
Dishonour never gives a second blow.

LOVE.

Heroid. vi. 21.Credula res amor est. Utinam temeraria dicar
Criminibus falsis insimulasse virum!Would I could say, (but oh, Love's fear's too strong!)
Would I could say, I guiltless Jason wrong.

MARRY YOUR EQUAL.

Heroid. ix. 32.

Si qua voles apte nubere, nube pari.
 She that weds well will wisely match her love,
 Nor be below her husband nor above.

A GIFT.

Heroid. xvii. 71.

Acceptissima semper
 Munera sunt, auctor quæ pretiosa facit.
 We like the gift, when we the giver prize.

A BURDEN.

Amor. i. 2. 10.

Leve fit, quod bene fertur, onus.
 'Tis patience that makes a burden light.

TIME.

Amor. i. 8. 49.

Labitur occulte, fallitque volubilis ætas,
 Ut celer admissis labitur amnis aquis.

Life steals away, and our best hours are gone
 Ere the true use or worth of them are known.

NECESSITY OF INDUSTRY.

Amor. i. 8. 51.

Æra nitent usu : vestis bona quærit haberi :
 Canescunt turpi tecta relicta situ.
 Things long neglected of themselves decay ;
 What we forbear, time rudely makes his prey.

LOVE IS A CAUSE OF GREAT ANXIETY.

Amor. i. 9. 46.

Qui non vult fieri desidiosus, amet.
 Let the man who does not wish to be idle, fall in love.

ENVY.

Amor. i. 15. 39.

Pascitur in vivis Livor : post fata quiescit,
 Cum suus ex merito quemque tuetur honos.

As living worth detraction still attends,
 Which after death a juster fame defends.

SLEEP.

Amor. ii. 9. 41.

Stulte, quid est somnus, gelidæ nisi mortis imago ?
 Longa quiescendi tempora fata dabunt.

Fool ! is not sleep the image of pale death,
 There 's time for rest when fate hath stopt your breath.

THE SEA.

Amor. ii. 11. 11.

Non illic urbes, non tu mirabere sylvas !
 Una est injusti cæcula forma maris.

Nor houses shalt you there nor groves survey,
 Nor any object meet thy eyes but sea.

THE SHIP.

Amor. ii. 11. 23.

Sero respicitur tellus, ubi fune soluto
 Currit in immensum panda carina salum.
 When far behind thee thou hast left the strand,
 Now wilt thou long in vain and look for land.

THE FORBIDDEN.

Amor. iii. 4. 17.

Nititur in vetitum semper cupimusque negata ;
 Sic interdictis imminet æger aquis.

What 's rarely seen our fancy magnifies,
 Permitted pleasure who does not despise ?

LIGHT SERVICE.

Art. Am. i. 159.

Parva leves capiunt animos.
 Light service takes light minds.

WINE.

Art. Am. i. 237.

Vina parant animos, faciuntque caloribus aptos :
 Cura fugit multo diluiturque mero.

Wine prepares the mind and makes it ready to be inflamed ;
 care flies, and is drowned in plenteous draughts.

SIMPLICITY.

*Art. Am. i. 241.**Evo rarissima nostro*

Simplicitas.

Simplicity most rare in our age.

OUR NEIGHBOUR.

Art. Am. i. 349.

Fertilior seges est alienis semper in agris :
 Vicinumque pecus grandius uber habet.

A larger crop adorns our neighbour's field,
 More milk his kine from swelling udders yield.

THE BOLD.

Art. Am. i. 608.

Audentem forsque Venusque juvant.

Fortune and love befriend the bold.

PERJURIES OF LOVERS.

Art. Am. i. 633.

Jupiter ex alto perjuria ridet amantum,
 Et jubet Æolios irrita ferre Notos.

Jupiter, from on high, laughs at the perjuries of lovers, and
 orders the winds to scatter them abroad.

ARTIFICERS OF DEATH.

Art. Am. i. 655.

Neque enim lex æquior ulla,
 Quam necis artifices arte perire suâ.

A rightful doom, the laws of nature cry,
 'Tis the artificers of death should die.

A MAN'S OWN GRATIFICATION.

Art. Am. i. 749.

Curæ est sua cuique voluptas.
 His own gratification is the object of each.

BEAUTY.

*Art. Am. ii. 113.**Forma bonum fragile est.*

Beauty is a frail good.

EDUCATION.

Art. Am. ii. 121.

Nec levis, ingenuas pectus coluisse per artes,
 Cura sit, et linguas edidicisse duas.

And let it be no slight care to cultivate the mind with the liberal
 arts, and to learn thoroughly the two languages of Greece and
 Rome.

SUBMISSION.

Art. Am. ii. 197.

Cede repugnanti; cedendo victor abibis.

Submit, you conquer; serve, and you'll command.

GOLD.

Art. Am. ii. 277.

Aurea nunc vere sunt sæcula: plurimus auro
 Venit honos: auro conciliatur amor.

This is now truly the golden age; the highest honours are bought
 with gold; even love is purchased with gold.

CUSTOM.

Art. Am. ii. 345.

Nil consuetudine majus.

Nothing is stronger than habit.

PROSPERITY.

Art. Am. ii. 437.

Luxuriant animi rebus plerumque secundis,
 Nec facile est æquâ commoda mente pati.

The passions often run riot amidst prosperity, nor is it an easy
 task to bear it with evenness of mind.

A DIFFICULT TASK.

Art. Am. ii. 537.

Ardua molimur: sed nulla, nisi ardua, virtus.
 Difficilis nostrâ poscitur arte labor.

I attempt a difficult task, but there is nothing noble but must be
 secured by arduous means.

SILENCE.

Art. Am. ii. 603.

Exigua est virtus, præstare silentia rebus :
At contra gravis est culpa, tacenda loqui.

It is but a slight excellence to be silent, but it is a grievous fault to speak of things that ought to be concealed.

ENJOY THE PRESENT.

Art. Am. ii. 669.

Dum vires annique sinunt, tolerate labores :
Jam veniet tacito curva senecta pede.
The hours enjoy whilst youth and pleasures last,
Age hurries on, and death pursues too fast.

TIME.

Art. Am. iii. 65.

Utendum est ætate ; cito pede labitur ætas.
Think not hereafter will the loss repay ;
For every morrow will the taste decay,
And leave less relish than the former day.

ENJOY THE PRESENT.

Art. Am. iii. 79.

Nostra sine auxilio fugiunt bona. Carpite florem.
Our advantages fly away : gather flowers while ye may.

FAME OF A POET.

Art. Am. iii. 339.

Forsitan et nostrum nomen miscebitur istis :
Nec mea Lethæis scripta dabuntur aquis.
Even I, 'tis possible, in after days,
May 'scape oblivion, and be named with these.

THE UNKNOWN.

Art. Am. iii. 397.

Quod latet, ignotum est : ignoti nulla cupido.
What is hid is unknown ; for what is unknown there is no desire.

PEACE.

Art. Am. iii. 502.

Candida pax homines, trux decet ira feras.
Fair peace becomes mankind ; fury belongs to wild beasts.

THE EARTH.

Remed. Am. 45.

Terra salutare herbas, eademque nocentes
Nutrit ; urticæ proxima sæpe rosa est.

The earth produces wholesome and unwholesome plants ; the rose is found often next to the nettle.

THE BEGINNINGS.

Remed. Am. 91.

Principiis obsta : sera medicina paratur,
Cum mala per longas convaluere moras.

Check love's first symptoms ; the weak foe surprise,
Who, once entrench'd, will all your arts despise.

TO-MORROW.

Remed. Am. 94.

Qui non est hodie, cras minus aptus erit.
He who is not prepared to-day, will be less so to-morrow.

MEDICAL ART.

Remed. Am. 131.

Temporis ars medicina fere est.
Time is generally the best doctor.

TO BURST THE CHAINS OF LOVE.

Remed. Am. 293.

Optimus ille fuit vindex, lædentiæ pectus
Vincula qui rupit, dedoluitque semel.

He is the best assessor of his liberties, who bursts the chain that galls his breast, and at the same time ceases to grieve.

ENVY.

Remed. Am. 369.

Summa petit livor : perflant altissima venti.
Envy strikes high ; the wind howls round the highest peaks.

DEEDS OF GLORY.

Ad. Liv. 449.

Acta senem faciunt; hæc monumenta tibi.
His ævum fuit implendum, non segnibus annis.

It is deeds of glory that make a man old; these are what ought to be counted: time is to be filled up with these, and not with years of idleness.

PETRONIUS ARBITER

POVERTY.

c. 84.

Bonæ mentis soror est paupertas.
Poverty is closely allied to a sound mind.

LOST OPPORTUNITIES.

i. 128.

Animus, quod perdidit, optat,
Atque in præteritâ se totus imagine versat.

The mind longs for what it has lost, and is wholly intent upon the past.

ENVY AND LUXURY.

Frag. p. 867.

Qui vultur jecur intimum pererrat,
Et pectus trahit intimasque fibras,
Non est quem lepidi vocant poetæ,
Sed cordis mala, livor atque luxur.

The vulture, which gnaws the liver and distracts the breast, is not that which poets imagine, but the diseases of the heart, envy and luxurious habits.

BLABBERS OF SECRETS.

Frag. p. 876.

Nam citius flammæ mortales ore tenebant,
Quam secreta tegant. Quidquid dimittis in aulâ,
Effluit et subitis rumoribus oppida pulsant.

Men could more easily hold fire in their mouths than keep secrets. Whatever you utter at court gets abroad, and excites the world with sudden reports.

PERSIUS

AN IGNORAMUS QUOTING FOREIGN LANGUAGES.

Prol. 8.

Quis expedit psittaco suum χαίρε.

Who bade the parrot χαίρε cry;
And forced our language on the pie?

THE BELLY.

Prol. 10.

Magister artis ingenique largitor
Venter.

The Belly: Master, he, of Arts,
Bestower of ingenious parts.

VANITY OF HUMAN AFFAIRS.

Sat. i. 1.

O curas hominum! o quantum est in rebus inane!

Alas, for man! How vain are all his cares!
And oh! what bubbles his most grave affairs!

THE WISE MAN.

Sat. i. 5.

Non, si quid turbida Roma
Elevet, accedas, examenve improbum in illâ
Castiges trutinâ, nec te quæsieris extra.

Nor should my friend, though still, as fashion sways,
The purblind town conspire to sink or raise,
Determine, as her wavering beam prevails,
And trust his judgment to her coarser scales.
Oh, not abroad for vague opinion roam;
The wise man's bosom is his proper home.

THAT'S HE.

Sat. i. 27.

Scire tuum nihil est, nisi te scire hoc sciat alter?
At pulchrum est digito monstrari, et dicier, hic.

Is science only useful as 'tis shown,
And is thy knowledge nothing if not known?
But, sure, 'tis pleasant, as we walk, to see
The pointed finger, hear the loud *That's he*,
On every side.

PUBLIC APPLAUSE.

Sat. i. 41.

An erit, qui velle recuset
 Os populi meruisse? et cedro digna locutus
 Linquere, nec scombros metuenda carmina nec thus.

Lives there who would not at applause rejoice,
 And merit, if he could, the public voice?
 Who would not leave posterity such rhymes
 As cedar oil might keep to latest times;
 Rhymes which should fear no desperate grocer's hand,
 Nor fly with fish and spices through the land.

PRAISE.

Sat. i. 45.

Non ego, cum scribo, si forte quid aptius exit,
 Quando hæc rara avis est, si quid tamen aptius exit,
 Laudari metum: neque enim mihi cornea fibra est:
 Sed recti finemque extremumque esse recuso
 Euge tuum et belle.

Thou, my kind monitor, whoe'er thou art,
 Whom I suppose to play the opponent's part,
 Know—when I write, if chance some happier strain
 (And chance it needs must be) rewards my pain;
 Know, I can relish praise with genuine zest;
 Not mine the torpid, mine the unfeeling breast:
 But that I merely toil for this acclaim,
 And make these eulogies my end and aim,
 I must not, cannot grant.

PRAYERS.

Sat. ii. 3.

Non tu prece poscis emaci,
 Quæ nisi seductis nequeas committere divis.
 At bona pars procerum tacitâ libavit acerrâ.
 Haud cuius promptum est, murmurque humilesque
 susurros
 Tollere de templis, et aperto vivere voto.
 Mens bona, fama, fides, hæc clare, et ut audiat hospes:
 Illa sibi introrsum et sub linguâ immurmurat: o si
 Ebullit patruus, præclarum funus! et o si
 Sub rastro crepet argenti mihi seria, dextro

Hercule! pupillumve utinam, quem proximus heres
 Impello, expungam! namque est scabiosus et acri
 Bile tumet.

It is not yours, with mercenary prayers
 To ask of Heaven what you would die with shame,
 Unless you drew the gods aside, to name;
 While other great ones stand, with downcast eyes,
 And with a silent censer tempt the skies!—
 Hard, hard the task, from the low, mutter'd prayer,
 To free the fanes; or find one suppliant there,
 Who dares to ask but what his state requires,
 And live to heaven and earth with known desires!
 Sound sense, integrity, a conscience clear,
 Are begged aloud, that all at hand may hear:
 But prayers like these (half whisper'd, half suppress'd)
 The tongue scarce hazards from the conscious breast:
 "O that I could my rich old uncle see,
 In funeral pomp!—O that some deity
 To pots of buried gold would guide my share!
 O that my ward, whom I succeed as heir,
 Were once at rest! poor child, he lives in pain,
 And death to him must be accounted gain."

UPRIGHTNESS.

Sat. ii. 71.

Quin damus id superis, de magnâ quod dare lance
 Non possit magni Messalæ lippa propago,
 Compositum jus fasque animo, sanctosque recessus
 Mentis, et incoctum generoso pectus honesto.
 Hæc cedo ut admoveam templis, et farre litabo.

No; let me bring the immortals, what the race
 Of great Messala, now depraved and base,
 On their huge charger, cannot:—bring a mind,
 Where legal and where moral sense are join'd
 With the pure essence; holy thoughts, that dwell
 In the soul's most retired and sacred cell;
 A bosom dyed in honour's noblest grain,
 Deep-dyed; with these let me approach the fane,
 And Heaven will hear the humble prayer I make,
 Though all my offering be a barley cake.

EDUCATION.

Sat. iii. 23.

Udum et molle lutum es, nunc nunc properandus, et acri
 Fingendus sine fine rotâ.

But you yet are moist and yielding clay :
Call for some plastic hand without delay,
Nor cease the labour, till the wheel produce
A vessel nicely form'd, and fit for use.

HYPOCRISY.

Sat. iii. 30.

Ad populum phaleras ; ego te intus et in cute novi.

Away ! these trappings to the rabble show !
Me they deceive not ; for your soul I know,
Within, without.

TYRANTS.

Sat. iii. 35.

Magne pater divûm, sævos punire tyrannos
Haud aliâ ratione velis, cum dira libido
Moverit ingenium, ferventi tincta veneno,
Virtutem videant, intabescantque relictâ.

Dread sire of gods ! when lust's envenom'd stings
Stir the fierce natures of tyrannic kings ;
When storms of rage within their bosoms roll,
And call, in thunder, for thy just control,
Oh, then relax the bolt, suspend the blow,
And thus, and thus alone, thy vengeance show,
In all her charms, set Virtue in their eye,
And let them see their loss, despair, and—die !

THE PURPOSE OF HUMAN LIFE.

Sat. iii. 64.

Venienti occurrere morbo.

Et quid opus Cratæo magnos promittere montes ?
Discite io miseri, et causas cognoscite rerum ;
Quid sumus, et quidnam victuri gignimur : ordo
Quis datus, aut metæ quam mollis flexus, et unde :
Quis modus argento : quid fas optare : quid asper
Utile nummus habet : patriæ carisque propinquis
Quantum elargiri deceat : quem te deus esse
Jussit, et humanâ quâ parte locatus es in re.
Disce.

When bloated dropsies every limb invade,
In vain to hellebore you fly for aid :
Meet with preventive skill the young disease,
And Craterus will boast no golden fees.

Mount, hapless youths, on Contemplation's wings,
And mark the causes and the end of things ;

Learn what we are, and for what purpose born,
What station here 'tis given us to adorn ;
How best to blend security with ease,
And win our way through life's tempestuous seas ;
What bounds the love of property requires,
And what to wish, with unreprieved desires :
How far the genuine use of wealth extends ;
And the just claims of country, kindred, friends ;
What Heaven would have us be, and where our stand,
In this great whole, is fix'd by high command.

THE MAN OF PLEASURE.

Sat. iii. 77.

Hic aliquis de gente hircosâ centurionum
Dicat, Quod satis est, sapio mihi : non ego curo
Esse, quod Arcesilas ærumnosique Solones,
Obstipo capite, et figentes lumine terram,
Murmura cum secum et rabiosa silentia rodunt,
Atque exporrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihil, in nihilum nil posse reverti.
Hoc est, quod palles ? cur quis non prandeat, hoc est ?
His populus ridet : multumque torosa juvenus
Ingeminat tremulos naso crispante cachinnos.

But here, some brother of the blade, some coarse
And shag-hair'd captain, bellows loud and hoarse :
" Away with this cramp, philosophic stuff !
My learning serves my turn, and that's enough.
I laugh at all your dismal Solons, I ;
Who stalk with downcast looks, and heads awry,
Muttering within themselves, where'er they roam,
And churning their mad silence till it foam !
Who mope o'er sick men's dreams, howe'er absurd,
And on protruded lips poise every word ;
Nothing can come from nothing. Apt and plain !
Nothing return to nothing. Good, again !
And this it is for which they speak and pine,
This precious stuff, for which they never dine !"
Jove, how he laughs ! the brawny youths around
Catch the contagion, and return the sound ;
Convulsive mirth on every cheek appears,
And every nose is wrinkled into sneers !

SELF-KNOWLEDGE.

Sat. iv. 23.

Ut nemo in sese tentat descendere, nemo !
Sed præcedenti spectatur mantica tergo.

How few, alas! their proper faults explore;
While on his loaded back who walks before,
Each eye is fix'd.

SELF-KNOWLEDGE.

Sat. iv. 52.

Tecum habita, et nôris, quam sit tibi curta supellex.
To your own breast, in quest of worth, repair,
And blush to find how poor a stock is there!

TRIFLES.

Sat. v. 20.

Dare pondus idonea fumo.
Mistake me not. Far other thoughts engage
My mind, Cornutus, than to swell my page
With air-blown trifles, impotent and vain,
And grace, with noisy pomp, an empty strain.

DIFFERENCES OF OPINION.

Sat. v. 52.

Mille hominum species, et rerum discolor usus.
Velle suum cuique est, nec voto vivitur uno.

Countless the various species of mankind,
Countless the shades which separate mind from mind;
No general object of desire is known;
Each has his will, and each pursues his own.

TO-MORROW.

Sat. v. 64.

Petite hinc juvenesque senesque
Finem animo certum, miserisque viatica canis.
"Cras hoc fiet." Idem cras fiet. "Quid, quas magnum?
Nempe diem donas." Sed cum lux altera venit,
Jam cras hesternum consumsimus. Ecce aliud cras
Egerit hos annos, et semper paullum erit ultra.
Nam quamvis prope te, quamvis temone sub uno
Vertentem sese, frustra sectabere canthum,
Cum rota posterior curras et in axe secundo.

There seek, ye young, ye old, secure to find
That certain end which stays the wav'ring mind;
Stores which endure when other means decay,
Through life's last stage, a sad and cheerless way.
"Right; and to-morrow this shall be our care."
Alas! to-morrow like to-day will fare.

"What! is one day, forsooth, so great a boon?"
But when it comes, (and come it will too soon,)
Reflect that yesterday's to-morrow's o'er.
Thus "one to-morrow! one to-morrow more!"
Have seen long years before them fade away;
And still appear no nearer than to-day!
So while the wheels on different axles roll,
In vain (though govern'd by the self-same pole)
The hindmost to o'ertake the foremost tries;
Fast as the one pursues the other flies!

FREEDOM.

Sat. v. 83.

An quisquam est alius liber, nisi ducere vitam
Cui licet ut voluit?

All mankind agree
That those who live without control are free.

HYPOCRISY.

Sat. v. 116.

Fronte politus
Astutam vapidò servas sub pectore vulpem.
And while thy face is gloss'd with specious art,
The wily fox lies lurking at thy heart.

THE MIND.

Sat. v. 129.

Intus et in jecore ægro
Nasuntur domini.
Within and in thy morbid breast there spring up masters.

ENJOY THE PRESENT.

Sat. v. 151.

Indulge geno, carpamus dulcia: nostrum est,
Quod vivis: cinis et manes et fabula fiet.
Vive memorleti. Fugit hora: hoc, quod loquor, inde est.

O rather cultivate the joys of sense,
And crop the sweets which youth and health dispense;
Give the light hours to banquets, love, and wine:
These are the zest of life, and these are mine!
Dust and shade are all you soon must be:
Live, then, while yet you may. Time presses.—See!
Even while I speak, the present is become
The past, and lessens still life's little sum.

DIFFERENT DISPOSITIONS IN THE SAME FAMILY.

Sat. vi. 18.

Geminos, horoscope varo

Producis genio.

But inclinations vary : and the Power
That beams, ascendant, on the natal hour,
Ev'n twins produces of discordant souls,
And tempers wide asunder as the poles.

GREAT-GREAT-GRANDFATHER.

Sat. vi. 57.

Quære ex me, quis mihi quartus

Sit pater : haud prompte, dicam tamen. Adde etiam unum,
Unum etiam : terræ est jam filius.

Nay, question me,
Ask who my grandsire's sire ? I know not well ;
And yet, on recollection, I might tell ;
But urge me one step further—I am mute :
A son of earth.

PHÆDRUS

THE POWERFUL.

i. 5.

Nunquam est fidelis cum potente societas.

A partnership with men in power
We cannot build upon an hour.

BRAINS.

i. 7.

O quanta species, inquit, cerebrum non habet !

O rare
The headpiece, if but brains were there.

ADVICE.

i. 9.

Sibi non cavere, et aliis consilium care,
Stultum est.

Still to give cautions, as a friend,
And not one's own affairs attend,
Is but impertinent and vain.

REPENTANCE.

i. 13.

Qui se laudari gaudent verbis subdolis,
Serâ dant pœnas turpes pœnitentiâ.

His folly in repentance ends
Who to a flatter'ing knave attends.

THE POOR.

i. 15.

In principatu commutando civium
Nil præter domini nomen mutant pauperes.

In all the changes of a state,
The poor are the most fortunate,
Who, save the name of him they call
Their king, can find no odds at all.

LIARS.

i. 17.

Solent mendaces luere pœnas malefici.

Liars are liable to rue
The mischief they're so prone to do.

SMOOTH SPEECHES.

i. 19.

Hærent insidias hominis blanditiæ mali.

Bid men have speeches smooth and fair.

AN ILL-JUDGED PLAN.

i. 20.

Stultum consilium non modo effectû caret,
Sed ad perniciem quoque mortales devocat.

A stupid plan that fools reject,
Not only will not take effect,
But proves destructive in the end
To those that bungle and pretend.

LOST DIGNITY.

i. 21.

Quicumque amisit dignitatem pristinam
Ignavis etiam jocus est in casu gravi,

Whoever to his honour's cost,
His pristine dignity has lost,
Is the fool's jest and coward's scorn
When once deserted and forlorn.

SUDDEN LIBERALITY.

i. 23.

Repente liberalis stultis gratus est,
Verum peritis irritos tendit dolos.

A man that's generous all at once
May dupe a novice or a dunce;
But to no purpose are the snares
He for the knowing ones prepares.

PUNISHMENT.

i. 26.

Sua quisque exempla debet æquo animo pati
That every one the fruits should bear
Of their example is but fair.

THE EXALTED.

i. 28.

Quamvis sublimes debent humiles metuere.
Howe'er exalted in your sphere,
There's something for the mean to fear.

SUBJECTS SUFFER.

i. 29.

Humiles laborant, ubi potentes dissilent.
Men of low life are in distress,
When great ones enmity profess.

BUSYBODIES.

ii. 5.

Gratis anhelans, multa agendo nihil agens.
Idly bustling here and there,
I've never any time to spare.

OUR OWN AFFAIRS.

ii. 8.

Dominum videre plurimum in rebus suis.
The master (as the tale declares)
Looks sharpest to his own affairs.

TRUTH.

iii. 9.

Periculosum est credere, et non credere.
Ergo exploranda est veritas multum, prius
Quam stulta prave judicet sententia.

'Tis frequently of bad event,
To give or to withhold assent.
The facts should then be very strong,
Lest the weak judge determine wrong.

WHAT IS TRULY DISGRACEFUL.

iii. 10.

Id demum est homini turpe, quod meruit pati.
That only is disgrace in grain,
Which men by their demerit gain.

GLORY.

iii. 16.

Nisi utile est, quod facimus, stulta est gloria.
For whatsoever things we do,
If not a life of useful days,
How vain is all pretence to praise!

APPEARANCES.

Prolog. iv.

Non semper ea sunt quæ videntur, decipit
Frons prima multos.

Appearance is not always true,
And thousands err by such a view.

LAW.

iv. 3.

Impune potius lædi, quam dedi alteri.
Rather all complaint withdraw,
Than either go to war or law.

THE MOTE IN OUR OWN EYE.

iv. 9.

Hâc re videre nostra mala non possumus;
Alii simul delinquant, censores sumus.

Hence we're inevitably blind
Relating to the bag behind;
But when our neighbours misdeemean,
Our censures are exceeding keen.

GRIEVANCES.

iv. *Epilogue*.

Palam mutire plebeio periculum est.

'Tis dangerous for the mean and low,
Too plain their grievances to show.

EACH MAN HAS PECULIARITIES.

Prolog. v.

Sua cuique quum sit animi cogitatio,
Colorque privus.

Since each man's fancy is his own,
And likewise colouring of the piece.

RASHNESS.

v. 4.

Paucis temeritas est bono, multis malo.

Temerity for some may do,
But many more their rashness rue.

PLAUTUS

MERIT.

Amphit. Prolog. 78.

Virtute ambire oportet, non favioribus.
Sat habet faviorum semper, qui recte facit.

From merit, not by favour, we should seek
To gain the prize. He who acquits him well
Will find enough to favour him.

TIME STANDS STILL.

Amphit. i. 1. 116.

Credo ego hâc noctu Nocturnum obdormisse ebrium.
Nam neque se septemtriones quoquam in cœlo commovent,
Neque se luna quoquam mutat, atque, uti exorta est, est
semel.

Nec jugula, neque vesperugo, neque vergiliæ occidunt.
Ita statim stant signa, neque nox quoquam concedit die.

As I have faith in anything, as sure
As I know anything, I think and know
That night this night went drunk to bed; for see!
The seven stars are motionless; the moon
Has stirr'd not since she rose; nor is Orion,
The evening-star, or Pleiades yet set:
The signs stand stock-still; and the night don't budge
A jot for day.

PLEASURES AND SORROWS OF LIFE.

Amphit. ii. 2. 1.

Satin', parva res est voluptatum in vitâ,
Atque in ætate agunda,
Præ quam quod molestum est, ita quoique comparatum
Est in ætate hominum,
Ita dis placitum, voluptatem ut moror comes consequatur;
Quin incommodi plus malique illico adsit, boni si obtigit
quid.

How scanty are the pleasures in life's course,
If placed in opposition to its troubles!
For in the life of man, to every one
'Tis thus allotted, thus it pleases Heaven,
That Sorrow, her companion, still should tread
Upon the heels of Pleasure; and if aught
Of good befall us, forthwith there should follow
Of ill a larger portion.

VALOUR.

Amphit. ii. 2. 16.

Virtus præmium est optimum,
Virtus omnibus rebus anteit profecto.
Libertas, salus, vita, res, parentes,
Patria, et prognati tutantur, servantur:
Virtus omnia in se habet, omnia adsunt bona quem penes
est virtus.

Valour's the best reward :
 'Tis valour that surpasses all things else :
 Our liberty, our safety, life, estate,
 Our parents, children, country, are by this
 Preserved, protected : valour everything
 Comprises in itself ; and every good
 Awaits the man who is possess'd of valour.

WOMAN'S DOWRY.

Amphit. ii. 2. 209.

Non ego illam mihi dotem duco esse, quæ dos dicitur :
 Sed pudicitiam et pudorem, et sedatum cupidinem,
 Deum metum, parentum amorem, et cognatum concordiam :
 Tibi morigera, atque ut munifica sim bonis, prosim probis.

I hold not that my portion which is call'd so,
 But honour, modesty, subdued desires,
 Fear of the gods, affection for my parents,
 And friendship with my kindred—that to you
 I am obedient, bounteous to the good,
 And ever ready to assist the virtuous.

JEST.

Amphit. iii. 2. 39.

Si quid dictum est per jocum,
 Non æquum est id te serio prævortier.
 It is not fair to turn to earnest what
 Was only spoke in jest.

LIFE OF MAN.

Amphit. iii. 2. 57.

Nam in hominum ætate multa eveniunt hujusmodi,
 Capiunt voluptates, capiunt rursum misérias.
 Iræ interveniunt, redeunt rursum in gratiam.
 Verum iræ si quæ forte eveniunt hujusmodi,
 Inter eos rursum si revertuntur in gratiam est,
 Bis tanto amici sunt inter se quam prius.

For in the life of men full many a chance
 Befalls them in this wise ; and now they take
 Their fill of pleasure, then again of misery ;
 Now quarrels intervene, and now again
 They're reconciled ; but when these kinds of quarrels
 Haply arise betwixt two loving souls,
 When reconciliation's made again,
 Their friendship doubles that they held before.

TRUSTING IS GOOD FOR NOUGHT.

Asin. i. 3. 45.

Diem, aquam, solem, lunam, noctem, hæc argento non emo :
 Cætera quæque volumus uti, Græcâ mercamur fide.
 Quum à pistore panem petinus, vinum ex ænopolio,
 Si æs habent, dant mercem : eâdem nos disciplinâ utimur.
 Semper oculatæ nostræ sunt manus, credunt quod vident.
 Vetus est, nihili cocio est : scis cujus ? non dico amplius.

True, I purchase not with money
 Daylight nor water, sun nor moon nor night :
 What else we want, we buy for ready money.
 If from the bakers we want bread, or wine
 From out the vaults, if we send ready money,
 We have the goods. And thus it is with us.
 My hands have always eyes. Within their palm
 They never credit ought but what they see.
 'Tis an old saying, Money down's the thing.
 Do you attend to me ? I'll say no more.

GAIN.

Asin. i. 3. 65.

Necesse est facere sumptum, qui quærit lucrum.
 He who'd seek for gain, must be
 At some expense.

FORTITUDE.

Asin. ii. 2. 57.

Fortiter malum qui patitur, idem post patitur bonum.
 O brave ! undauntedly to suffer evil,
 When opportunity shall offer—this,
 This is true virtue.

THE PET LAMB.

Asin. iii. 1. 60.

Etiam opilio, qui pascit, mater, alienas oves,
 Aliquando habet peculiarem, qui spem soletur suam
 The shepherd, madam, that is set to keep
 Another's sheep, hath for himself some few
 Which he can call his own.

MODESTY.

Asin. v. 1. 8.

Adolescentem verecundum esse decet.

My son,
It well becomes a young man to be modest.

WOMAN.

Aulul. ii. 1. 5.

Nam multum loquaces merito omnes habemur,
Nec mutam profecto repertam ullam esse
Hodie dicunt mulierem ullo in seculo.

I know we women are accounted troublesome,
Nor without reason look'd on as mere praters.
'Tis true, there never was in any age
Such a wonder to be found as a dumb woman.

DAGGERS.

Aulul. ii. 1. 30.

Lapides loqueris.
You speak daggers.

CONTENT.

Aulul. ii. 2. 10.

Si animus est æquus tibi, satis habes, qui bene vitam colas.
If you are but content, you have enough
To live upon with comfort.

BREAD.

Aulul. ii. 2. 18.

Alterâ manu fert lapidem, panem ostentat alterâ.
And so he thinks to 'tice me like a dog,
By holding bread in one hand, and a stone,
Ready to knock my brains out, in the other.

KINDNESS TO A POOR MAN.

Aulul. ii. 2. 20.

Nemini credo, qui large blandus est dives pauperi.
'Tis not for nothing
When a rich man speaks kindly to a poor one.

FEAST TO-DAY.

Aulul. ii. 8. 10.

Festo die si quid prodegeris,
Profesto egere liceat nisi peperceris.

Feast to-day
Makes fast to-morrow.

BALLS.

Capt. Prolog. 22.

Di nos quasi pilas homines habent.
True is it, that the gods us mortal creatures
Hold but as balls to band about in sport.

UNINTENTIONAL GOOD.

Capt. Prolog. 44.

Itidemque ut sæpe jam in multis locis
Plus insciens quis fecit quam prudens boni.

And so it happens oft
In many instances; more good is done
Without our knowledge than by us intended.

INSIGNIFICANCE OF MAN.

Capt. Prolog. 52.

Homunculi quanti sunt, cum recogito!

When I reflect upon it,
What creatures are we men! how insignificant!

GOOD.

Capt. i. 2. 39.

Tum denique homines nostra intelligimus bona,
Cum quæ in potestate habuimus, ea amisimus.

'Tis then at length
Men come to know their good, when they have lost it.

GREAT GENIUSES.

Capt. i. 2. 62.

Ut sæpe summa ingenia in occulto latent!

How greatest geniuses oft lie conceal'd!

FORTITUDE.

Capt. ii. 1. 8.

In re malâ animo si bono utare, adjuvat.

Our best support and succour in distress
Is fortitude of mind.

DECEITFULNESS OF MEN.

Capt. ii. 1. 35.

Fere maxima pars morem hunc homines habent: quod
sibi volunt,
Dum id impetrant, boni sunt: sed id ubi jam penes sese
habent,
Ex bonis pessumi et fraudulentissimi
Sunt.

It is too oft the way
With most men;—when they're suing for a favour,
While their obtaining it is yet in doubt,
They are most courteous; but when once they've got it,
They change their manners, and from just become
Dishonest and deceitful.

THE CAUTIOUS ARE OFTEN TRICKED.

Capt. ii. 2. 5.

Qui cavet ne decipiatur, vix cavet, cum etiam cavet.
And the most cautious, even when he thinks
He's most upon his guard, is often trick'd.

FORTUNE.

Capt. ii. 2. 54.

Fortuna humana fingit artatque ut lubet.
Do you not mark
How Fortune moulds and fashions human beings.

GOD.

Capt. ii. 2. 63.

Est profecto Deus, qui, quæ nos gerimus, auditque et videt.
There is indeed
A God that hears and sees whate'er we do.

LOSS AT TIMES TO BE PREFERRED TO GAIN.

Capt. ii. 2. 75.

Non ego omnino lucrum omne esse utile homini existimo.
Scio ego, multos jam lucrum luculentos homines reddidit.
Est etiam, ubi profecto damnum præstet facere, quam
lucrum.

Nor do I hold that every kind of gain
Is always serviceable. Gain, I know,
Has render'd many great. But there are times
When loss should be preferr'd to gain.

HIS OWN DEAR TO EVERY ONE.

Capt. ii. 3. 40.

Meus mihi, suus cuique est carus.
Mine to me is dear:
Dear is his own to every one.

THE POOR.

Capt. iii. 4. 51.

Est miserorum, ut malevolentes sint atque invideant bonis.
'Tis the nature of the poor
To hate and envy men of property.

DEATH.

Capt. iii. 5. 24.

Dum ne ob malefacta peream, parvi æstimo.
Death I esteem a trifle, when not merited
By evil actions.

VIRTUE.

Capt. iii. 5. 32.

Qui per Virtutem peritat, non interit.
He dies to live who dies in Virtue's cause.

SURE AS DEATH.

Capt. iii. 5. 74.

Non moriri certius est.
Sure as death.

DEATH.

Capt. iii. 5. 83.

Post mortem in morte nihil est, quod metuam mali:
Etsi pervivo usque ad summam ætatem, tamen
Breve spatium est perferendi, quæ minitas mihi.

There is no evil I need dread in death
When death is over. Were I to survive
To th' utmost age of man, my space of time
To bear the hardships which you threat me with
Would yet be short.

BUTCHERS' TRICKS.

Capt. iv. 2. 38.

Tum lanii autem, qui concinnant liberis orbas oves,
 Qui locant cædundos agnos, et duplam agninam danunt,
 Qui petroni nomen indunt verveci sectario;
 Eum ego si in viâ petronem publicâ conspexero,
 Et petronem et dominum reddam mortales miserrimos.

Then, too, for the butchers,
 Who, under the pretence of selling lamb,
 Will put off ewe upon you; fob you off
 With ram for wether mutton;—in my way
 If I should chance to meet a ram of theirs,
 Woe to the ram, and woe, too, to its owner!

FATTED LAMB.

Capt. iv. 2. 82.

Atque agnum afferre propere, pinguem.
 And bid them bring forthwith a fatted lamb.

TOO LATE.

Capt. iv. 2. 90.

Abi, stultus, post tempus venis.
 Go, fool, you come too late.

MAN REGARDLESS OF THOSE FROM WHOM NO FAVOUR IS
 TO BE RECEIVED.

Capt. v. 3. 8.

Mos est oblivisci hominibus,
 Neque novisse, cujus nihili sit faciunda gratia.

^{'Tis}
 The usual way with folks not to remember
 Or know the man whose favour is worth nothing.

LOVE.

Curcul. i. 3. 23.

Bonum est, pauxillum amare sane; insane non bonum est.
 It is good to love in a moderate degree; to distraction, it is not good.

BLESSINGS.

Curcul. i. 3. 32.

Nulli est homini perpetuum bonum.
 No blessing lasts for ever.

THE PROVIDENT.

Curcul. iii. 1. 10.

Qui homo mature quæsivit pecuniam,
 Nisi eam mature parsit, mature esurit.

The man
 Who in good time gets rich, must in good time
 Be provident, or in good time will starve.

A MADMAN.

Menæch. v. 2. 90.

Hei mihi, insanire me ajunt, ultro cum ipsi insaniant.
 The world calls me mad, when they are all mad together.

DEATH.

Casin. ii. 1. 12.

Acheruntis pabulum.

Food for death.

LOVE.

Cistell. i. 1. 71.

Amor et melle et felle est fœcundissimus:
 Gustu dat dulce, amarum ad satietatem usque oggerit.

By Castor! love
 Hath both its gall and honey in abundance.
 Sweet to the taste. But in't we swallow bitter,
 Even till we loathe.

NO BLISS PERPETUAL.

Cistell. i. 3. 46.

Ut sunt humana, nihil est perpetuum datum.

But such is
 The state of all things human, that no bliss
 Of man's perpetual.

WISDOM.

Epid. i. 1. 60.

Plus scire satius est, quam loqui.

^{'Tis} better for one
 To know more than he utters.

A FRIEND IN NEED.

Epid. i. 2. 9.

Nihil agit, qui diffidentem verbis solatus suis.
Is est amicus, qui in re dubiâ te iuvat, ubi re est opus.

The man that comforts a desponding friend
With words alone, does nothing. He's a friend
Indeed who proves himself a friend in need.

THE MIND.

Epid. iii. 3. 1.

Non oris caussâ modo homines æquum fuit
Sibi habere speculum, ubi os contemplarent suum :
Sed qui perspicere possent cor Sapientiæ,
Igitur perspicere ut possint cordis copiam.

'Twere right a man should hold a mirror up
Not only to his face, but to his mind ;
And see the very heart of his discretion,
Whence he might judge its power and extent.

OLD MEN.

Epid. iii. 3. 11.

Profecto deliramus interdum senes.
But truth it is, we old folks sometimes dote.

MENTAL AGONY.

Epid. iv. 1. 1.

Si quid est homini miseriarum, quod miserescat, miser ex
animo est.
Id ego exsuperior, cui multa in unum locum confluunt, quæ
meum
Pectus pulsant simul : multiplex ærumna me exercitam
habet : paupertas,
Pavor terreat mentem animi.

If man in all his misery's to be pitied,
'Tis when the malady is in his mind.
This I experience in all shapes of ill.
Fear, poverty alarm my inmost mind.

SMELL.

Epid. iv. 2. 9.

Aliter catuli longe olent, aliter sues.
Puppies have one smell, pigs quite another.

MAN PROPOSES.

Bacchid. i. 2. 36.

Sperat quidem animus : quo eveniat, diis in manu est.

Man proposes, God disposes.

THE UNGRATEFUL.

Bacchid. iii. 2. 10.

Nam pol quidem, meo animo, ingrato homine nihil im-
pensiust.

Malefactorem amitti satius, quam relinqui beneficum.
Nimio præstat, impendiosum te, quam ingratum dicier.
Illum laudabunt boni ; hoc etiam ipsi culpabunt mali.

By Pollux ! nothing is, in my opinion,
So vile and base as an ungrateful man.
Better is it to let a thief escape,
Than that a generous friend should be forsaken.
And better 'tis to be extravagant,
Than call'd ungrateful. That, good men will praise ;
The latter, even bad men will condemn.

MODESTY.

Bacchid. iii. 3. 80.

Nam ego illum periisse duco, cui quidem periit pudor.

For him I reckon lost who's lost to shame.

FALSE FRIENDS.

Bacchid. iii. 6. 10.

Multi more isto atque exemplo vivunt, quos cum censeas
Esse amicos, reperiuntur falsi falsimonis,
Lingua factiosi, inertes operâ, sublestâ fide.
Nullus est, quoi non invideant rem secundam obtingere.
Sibi ne invideatur, ipsi ignavi recte cavent.

Many there are, of life and manners such,
Who, when you think them friends, are found most false ;
In promises profuse ; in deeds as sparing ;
Of faith infirm. Not one but envies those
Whom fortune prospers : by their indolence,
They take good care all envy to escape.

DEATH IN YOUTH.

Bacchid. iv. 7. 18.

Quem dī diligunt,
Adolescens moritur, dum valet, sentit, sapit.

He whom the gods protect :
The youth is dying whilst he is in health,
And has his senses and his judgment sound.

TROUBLES.

Mostell. i. 1. 70.

Hoc scito nimio celerius
Venire quod molestum est, quam id quod cupide petas.
Troubles come on us, swifter much than things
We wish.

TRUTH.

Mostell. i. 3. 26.

Ego verum amo, verum volo mihi dici : mendacem odi.
I love truth,
And wish to have it always spoken to me :
I hate a liar.

THINGS UNHOPED FOR.

Mostell. i. 3. 42.

Inesperata accidunt magis sæpe quam quæ speres.
Things we hope not for oftener come to pass
Than things we wish for.

WOMAN'S BEST SMELL.

Mostell. i. 3. 141.

Ecastor mulier recte olet, ubi nihil olet.
Nam istæ veteres, quæ se unguentis unctitant, interpoles,
Vetulæ, edentulæ, quæ vitia corporis fuco occulant,
Ubi sese sudor cum unguentis consociavit, illico
Itidem olent quasi cum una multa jura confundit cocus.

A woman's best smell is to smell of nothing.
I swear, 'tis true. Your 'pointed hags, who still
New vamp themselves, and hide with paint their wrinkles,
When once the sweat and perfume mix, will stink
Worse than the greasy compound when a cook
Pours all his broths together. None can say
Of what they smell, but only they smell ill.

MISCONDUCT.

Mostell. i. 3. 155.

Pulchrum ornatum turpes mores pejus cæno collinunt.
Ill conduct soils the finest ornaments
As bad as dirt.

STEADINESS.

Mostell. ii. 1. 64.

Plumâ haud interest, patronus, an cliens probior siet
Homini, cui nulla in pectore est audacia.

It matters not
A feather, be a man supported, or
By patron, or by client, if himself
Wants steadiness and courage.

GUILTY CONSCIENCE.

Mostell. iii. 1. 13.

Nihil est miserius, quam animus hominis conscius.
Nothing so wretched as a guilty conscience.

A LIE.

Mostell. iii. 1. 134.

Hercle audiivi esse optimum mendacium
Quicquid Dei dicunt, id rectum est dicere.
By Hercules ! I've often heard it said,
Your piping-hot lie is the best of lies.
What the gods dictate, out with it—'tis right.

WOMAN FULL OF WILES.

Mil. Glor. ii. 2. 34.

Domi habet animum falsiloquum, falsificum, falsijurium.
Domi dolos, domi delenifica facta, domi fallacias :
Nam mulier olitori nunquam supplicat, si qua est mala.
Domi habet hortum et condimenta ad omnes mores male-
ficos.

She has a lying tongue, a wit that's ripe
For mischief, an assurance so undaunted,
Nothing can shake it : whosoe'er accuse her,
She would not stick at perjury to refute him.
She has at home, within herself, a mind
Fraught with false words, false actions, and false oaths,
Tricks, stratagems, devices, and intrigues.

Nor need a woman that is bent on ill
Seek from abroad the means, who is herself
All plot.

IGNORANCE.

Mil. Glor. ii. 6. 89.

Etiam illud quod scies nesciveris:
Ne videris, quod videris.
Know not what you know, and see not what you see.

GOOD COUNSEL.

Mil. Glor. iii. 1. 5.

Nam bonum consilium surripitur sæpissime,
Si minus cum curâ aut cate locus loquendi lectus est:
Quippe si resciverint inimici consilium tuum,
Tuopte tibi consilio occludunt linguam, et constringunt
manus:

Atque eadem, quæ illis voluisti facere, faciunt tibi.

Good counsels many a time are filch'd from us,
If that the place for speaking be not chose
With care and caution: for if once the enemy
Learn your deliberations, they can tie
Your tongue, and bind your hands, with your own counsel,
And do the same to you you would to them.

JUST AND GOOD.

Mil. Glor. iii. 1. 17.

Facile est imperium in bonos.
The sway is easy o'er the just and good.

GREEN OLD AGE.

Mil. Glor. iii. 1. 38.

Si albus capillus hic videtur, neutiquam ingenio est senex.

What though
His hair be gray, he is not old in mind.

A GUEST.

Mil. Glor. iii. 1. 146.

Hospes nullus tam in amici hospitium divorti potest,
Quin, ubi triduum continuum fuerit, jam odiosus siet.

When'er a man is quarter'd at a friend's,
If he but stay three days, his company
They will grow weary of.

WISDOM.

Mil. Glor. iii. 3. 12.

Nemo solus satis sapit.

No one is sufficiently wise by himself.

WOMAN.

Mil. Glor. iii. 3. 14.

Si quid faciendum est mulieri male atque malitiose,
Ea sibi immortalis memoria est meminisse et sempiterna.
Sin bene quid aut fideliter faciendum est, eo deveniunt,
Obliviosæ extemplo uti fiant, meminisse nequeunt.

Trust a woman,
If she has any mischief to promote,
I warrant she'll remember; in that point
Her memory is immortal, everlasting;
If anything is to be done by them
Or good or honest,—so it happens, straight
They grow forgetful and can't remember.

WHAT WE ARE ASHAMED OF.

Pseudol. i. 3. 47.

Nimio id quod pudet facilius fertur, quam illud quod piget.

What we're ashamed of, with more ease we bear
Than what we're vex'd at.

LABOUR LOST.

Pseudol. i. 3. 135.

In pertusum ingerimus dicta dolium, operam ludimus.

All we say
Is just like pouring water in a sieve.
Our labour's all in vain.

TALE-BEARERS.

Pseudol. i. 5. 12.

Homines qui gestant, quique auscultant crimina,
Si meo arbitrato liceat, omnes pendeant,
Gestores linguis, auditores auribus.

Your reporters,
And listeners after faults, by my good will,
Should both be hang'd—the former by the tongue,
The latter by the ears.

A GOOD TEMPER.

Pseudol. i. 5. 37.

Bonus animus in malâ re, dimidium est mali.

A good temper's half in half in evils.

TO SEE THROUGH A CLOUD DARKLY.

Pseudol. i. 5. 45.

Sunt quæ te volumus percontari, quæ quasi
Per nebulam nosmet scimus atque audivimus.

We want

Strictly to question you about some matters
We've seen and heard as through a cloud, imperfectly.

THE MOTE IN YOUR OWN EYE.

Pseudol. ii. 2. 18.

Non soles respicere te, cum dicas injuste alteri?

When you

Abuse another, do you ne'er look back
Upon yourself?

FORTUNE.

Pseudol. ii. 3. 12.

Centum doctum hominum consilia sola hæc devincit dea
Fortuna: atque hoc verum est: proinde ut quisque eâ
utitur,

Ita præcellet, atque exinde sapere eum omnes dicimus:
Bene ubi quod consilium discimus accidisse, hominem
catum

Eum esse declaramus: stultum autem illum, cui vertit
male.

Stulti haud scimus, frustra aut scimus, cum quid cupienter
dari

Petimus nobis, quasi quid in rem sit, possimus noscere.
Certa amittimus, dum incerta petimus: atque hoc evenit
In labore atque in dolore, ut mors obrepat interim.

For the goddess Fortune

Frustrates the counsels of a hundred wise heads.

And 'tis but truth. The man who knows to use

His fortune, he supposes all; by all

Is therefore call'd a man of understanding.

Whoe'er we find successful in his counsels,

We call a prudent man. The unsuccessful
We hold a fool. Fools as we are, we know not
How greatly we're mistaken, when so ardently
We pray the gods to grant us what we wish:
As if 'twere possible for us to know
What will turn to our advantage. Thus
We lose a certainty and grasp a shadow.
What follows, but i' the midst of pains and labour,
Death creeps upon us in the interim.

WOMAN.

Pænul. i. 2. 1.

Negotii sibi qui volet vim parare,
Navem, et mulierem, hæc duo comparato.
Nam nullæ magis res duæ plus negotii
Habent; eas forte si exornare occæperis,
Neque unquam satis hæ duæ res ornantur.

The man that wants employment in abundance,
Let him procure a woman and a ship;
For no two things can furnish you more business;
Especially when you begin to rig them.
These are two things are never rigg'd enough;
Nor is there is any end of it, they so love it.

GOLDEN MEAN.

Pænul. i. 2. 29.

Modus omnibus in rebus, soror, optimum est habitu.
Nimia omnia nimium exhibent negotium hominibus ex se.

In everything, the golden mean is best.
Excess in its own nature is a plague;
A manifest vexation to mankind.

A GOOD DISPOSITION.

Pænul. i. 2. 90.

Bono ingenio me esse ornatam, quam auro multo mavolo.
Aurum fortunâ invenitur, naturâ ingenium bonum.
Bonam ego, quam beatam me esse nimio dici mavolo.

A good disposition I far prefer
To gold; for gold's the gift of fortune: goodness
Of disposition is the gift of nature.
Rather than wealth may I be bless'd with virtue.

A GUIDE.

Pænul. iii. 3. 14.

Viam qui nescit, quâ deveniat ad mare,
Eum oportet amnem quærere comitem sibi.
The man who does not know his way to sea,
Should always take a river for his guide.

RICH MEN.

Pænul. iii. 6. 16.

Verum ita sunt isti nostri divites.
Si quid bene facias, levior plumâ est gratia;
Si quid peccatum'st, plumbeas iras gerunt.
Such is the disposition of our rich ones!
Serve them, their thanks are lighter than a feather;
Offend them, and their vengeance falls like lead.

IDLY GOT, IDLY SPENT.

Pænul. iv. 2. 22.

Male partum, male disperit.
For what is idly got is idly spent.

GOD.

Pænul. v. 4. 14.

Juppiter! qui genus colis alisque hominum, per quem
vivimus vitalem ævum.
Quem penes spes vitæ sunt hominum omnium, da diem
hunc sospitem, quæso.

Great Jove! who dost preserve and guard mankind,
By whom we live and breathe this vital air,
On whom depends the hope of human life,
Make this day prosperous to my affairs.

DISGRACE.

Pers. iii. 1. 27.

Hominum immortalis est infamia;
Etiam tum vivit, cum esse credas mortuam.

Disgrace and scandal are immortal, sir;
And live when one would think them dead and gone.

EXPERIENCE.

Pers. iv. 3.

Te de aliis, quam alios de te suaviu'st.

But yet, 'tis sweeter far
Wisdom to gain from others' woes, than others
Should learn from ours.

REGISTER OF GOOD AND EVIL DEEDS.

Rud. Prolog. 9.

Qui est imperator Divûm atque hominum Juppiter,
Is nos per gentes alium alia disparat,
Hominum qui facta, mores, pietatem, et fidem
Noscamus, ut quemque adjuvet opulentia:
Qui falsas lites falsis testimoniis
Petunt, quique in jure abjurant pecuniam,
Eorum referimus nomina, exscripta ad Jovem:
Cotidie ille scit, quis hic quærat malum.

Jove, supreme sovereign of gods and men,
Spreads us throughout all nations several ways,
To mark the people's actions, learn their manners,
Their pity and faith, that so each man
May find reward according to his virtues.
Those who suborn false witnesses, to gain
A villainous suit in law, who shuffle off
Due payments by false swearing, we return
Their names in writing to high Jove: each day
He is inform'd of those that call for vengeance,
And seek their own perdition by their crimes.

WICKED MEN.

Rud. Prolog. 22.

Hoc scelesti illi in animum inducunt suum,
Jovem se placare posse donis, hostiis:
Et operam, et sumptum perdunt: id eo sit, quia
Nihil ei acceptum est à perjuris supplicii.
Facilius, si qui pius est à Diis supplicans,
Quam qui scelestus est, inveniet veniam sibi.

Yet wicked men
Fondly imagine they can Jove appease
With gifts and sacrifice; and thus they lose
Their labour and their cost; for no petition
Is acceptable to him from bad men.
He that is good and just, will sooner find
Grace from above, in praying to the gods,
Than will the wicked.

OTHERS' MISFORTUNES.

Rud. i. 3. 1.

Nimio hominum fortunæ minus miseræ memorantur,
Quam reapse experiundo iis datur acerbum.

The storied miseries of men's mishaps,
(How sad soe'er relation sets them forth,)
Are far less sharp than those we know and feel
Ourselves from sore experience.

UNEXPECTED GOOD.

Rud. ii. 3. 69.

Nam multa præter spem, scio, multis bona evenisse.
At ego etiam qui speraverint, spem decepisse multos.

For true it is,
Good oft befalls us when we least expect it.
And true it is, that when we trust in hope,
We're often disappointed.

EQUANIMITY.

Rud. ii. 3. 74.

Animus æquus optimus est ærumnæ condimentum.
Patience, then,
Is the best remedy against affliction.

WHEN A WOMAN'S GOOD DISPOSITIONS ARE DISCOVERED.

Stich. i. 2. 60.

Ubi facillime spectatur mulier, quæ ingenio est bono?
Cum malefaciundi est potestas, quæ ne faciat, id temperat.

When is it best discern'd a woman has
Good dispositions? When mischief's in her power,
And she restrains that power, and does it not.

THE BUSYBODY.

Stich. i. 3. 55.

Nam curiosus nemo est, quin sit malevolus.
For th' inquisitive,
The busy fellow ever is ill natured.

PRIDE.

Stich. ii. 1. 27.

Secundas fortunas decent superbiæ.
High airs befit prosperous fortune.

PROSPERITY.

Stich. iv. 1. 16.

Ut cuique homini res parata est, firmi amici sunt: si res
labat,

Itidem amici collabascunt. Res amicos invenit.

According as men thrive, their friends are true;
Go their affairs to wreck, their friends sink with them.
Fortune finds friends.

EVIL MANNERS.

Trinum. i. 1. 8.

Mores mali,
Quasi herbâ irriguâ succrêrunt uberrime.
Evil manners, like well-water'd plants,
Have shot up in abundance; we may gather
A plenteous harvest of them.

EVIL KNOWN IS BEST.

Trinum. i. 2. 25.

Habeas ut nactus: nota mala res optima'st.
Keep what you've got: the evil that we know
Is best.

FRIENDS.

Trinum. i. 2. 54.

Sunt, quos scio esse amicos, sunt, quos suspicor:
Sunt quorum ingenia, atque animos, non possum noscere,
Ad amici partem, an ad inimici perveniant.
Sed tu ex amicis certis mihi es certissimus.

There are, I know are friends; there are, I think so;
There are whose dispositions and whose minds
I cannot know, or whether to enrol them
Among my friends or foes. But you I hold
Of all my fast friends the most fast.

BUSYBODIES.

Trinum. i. 3. 1.

Nihil est profecto stultius, neque stolidius,
Neque mendaciloquius, neque argutum magis,
Neque confidentiloquius, neque perjurius,
Quam urbani assidui cives, quos scurras vocant.
Atque egomet me adeo cum illis una ibidem traho,
Qui illorum verbis falsis acceptor fui,

Qui omnia se simulant scire nec quicquam sciunt.
 Quod quisque in animo habet aut habiturus est, sciunt.
 Quod in aurem rex reginæ dixit, id sciunt.
 Quæ neque futura, neque facta sunt, tamen ii sciunt.

In troth there cannot be more errant dolts,
 More barefaced fibbers, and more prating puppies,
 Than these officious fools, the busybodies.
 And I too should rank with them, thus to credit
 Their groundless suppositions. Everything
 They will pretend to know, yet nothing know.
 They'll dive into your breast, and learn your thoughts
 Present and future: nay, they can discover
 What the king whisper'd in her highness' ear.
 And tell what pass'd in Juno's chat with Jove.
 They know what never was, nor ever will be.

LOVE.

Trinum. ii. 1. 27.

Amor amara dat tibi satis, quod ægre sit; fugit forum,
 fugat tuos
 Cognatos, fugat ipse se à suo contuitu;
 Neque enim eum sibi amicum volunt dici; mille modis
 amor ignorandu'st,
 Procul adhibendus est, atque abstinendus: nam qui in
 amorem
 Præcipitavit, pejus perit, quam si saxo saliat; apage sis
 amor.
 Tuas res tibi habe. Amor, mihi amicus ne fuas unquam;
 sunt tamen
 Quos miseros maleque habeas, quos tibi obnoxios fecisti.
 Certum'st ad frugem applicare animum: quanquam ibi
 animo
 Labos grandis capitur. Boni sibi hæc expetunt, rem, fi-
 dem, honorem,
 Gloriam, et gratiam; hoc probis pretium'st: eo mihi
 magis lubet
 Cum probis potius, quam cum improbis vivere vanidicis.

Love has

A smatch of bitter to create disgust.
 Love shuns the noisy bustle of the bar,
 Drives off relations, and oft banishes
 Himself from his own sight. There's no one who
 Would woo him for companion. Thousand ways
 Love should be held a stranger, kept at distance,
 Wholly abstain'd from. Hapless into love

Who plunges headlong; greater his destruction
 Than to have leapt down toppling from a rock.
 Love, get thee gone, then; I divorce thee from me,
 Nor ever be thou friend of mine. Go, torture
 Those that are bound unto thee. I am bent
 Henceforward to apply my mind to thrift,
 Although the toil be great. Hence good men gather
 Gain, esteem, credit, reputation: This
 The price of virtue. 'Tis my choice to herd
 With good men rather than the vain and dissolute.

BAD AND ENVOUS MEN.

Trinum. ii. 2. 6.

Novi ego hoc seculum moribus quibus sit: malus bonum
 malum
 Esse volt, ut sit sui similis: turbant, miscent mores mali;
 rapax,
 Avarus, invidus, sacrum profanum, publicum privatum
 habent.

The manners of this age
 I know; bad men would fain corrupt the good,
 And make them like themselves. Our evil manners
 Confound, disorder everything. The greedy,
 The envious, turn what's sacred to profane
 The public good to private interest.

PASSIONS.

Trinum. ii. 2. 29.

Tu si animum vicisti, potius quam animus te, est quod
 gaudeas.

If your will
 You've vanquish'd, you not vanquish'd by your will,
 You've reason to rejoice.

THE UPRIGHT.

Trinum. ii. 2. 39.

Is probus est, quem non pœnitet, quam probus sit, et frugi
 bonæ,
 Qui ipsus sibi satis placet, nec probus est, nec frugi bonæ.
 Qui ipsus se contemnit, in eo est indoles industriæ.

That man's an upright man, who don't repent him
 That he is upright: he who seeks alone
 Self-satisfaction, merits not that title:
 The man that thinks but meanly of himself,
 Shews there's a just and honest nature in him.

WHAT IS YOURS IS MINE.

Trinum. ii. 2. 47.

Quod tuum'st, meum'st : omne meum est autem tuum.
For what is yours is mine, and mine is yours.

THE WISE MAN.

Trinum. ii. 2. 82.

Sapiens quidem pol ipse fingit fortunam sibi.
Eo ne multa, quæ nevolt, eveniunt, nisi fictor malu'st.

A wise man is the maker
Of his own fortune, and except he prove
A bungling workman, little can befall him
Which he would wish to change.

EAT ONE'S CAKE AND HAVE IT.

Trinum. ii. 4. 12.

Non tibi illud apparere, si sumas, potest,
Nisi tu immortale rere esse argentum tibi.
Sero atque stulte, prius quod cautum oportuit,
Postquam comedit rem, post rationem putat.

You cannot eat your cake and have it too,
Unless you think your money is immortal.
The fool too late, his substance eaten up,
Reckons the cost.

BEST WISHES.

Trinum. ii. 4. 38.

Nequam illud verbum'st, Bene vult, nisi qui benefacit.
Best wishes ! What avails that phrase, unless
Best services attend them.

WILD OATS.

Trinum. ii. 4. 128.

Post id, frumenti quum alibi messis maxil.
Tribus tantis illi minus reddit, quam obseveris.
Hem ! istic oportet obseri mores malos,
Si in obserendo possint interfieri.

When that the harvest promises most fair,
They gather in thrice less than what was sown.
Nay ! then methinks it were a proper place
For men to sow their wild oats, where they would not
Spring up.

LOVE.

Trinum. iii. 2. 42.

Ita est amor, balista ut jacitur : nihil sic celer est, neque
volat.

Atque is mores hominum moros et morosos efficit.
Minus placet, magis quod suadetur : quod dissuadetur
placet.

Cum inopia'st, cupias : quando ejus copia'st, tum non velis.
Ille qui aspellit, is compellit : ille qui consuadet, vetat.
Insanum est malum in hospitium devorti ad Cupidinem.

It is with love
As with a stone whirled from a sling : it flies,
Nothing so quick. Love makes a man a fool,
Hard to be pleased. What you'd persuade him to,
He likes not, and embraces that from which
You would dissuade him. What there is lack of,
That will he covet ; when 'tis in his power,
He'll none on't. Whoso bids him to avoid
A thing, invites him to it ; interdicts,
Who recommends it. 'Tis the height of madness
Ever to take up your abode with love.

RELATIONS.

Trinum. iii. 2. 58.

Numquam erit alienis gravis, qui suis se concinnat levem.
Who bears him gently to his own relations,
Will ne'er shew hard to others.

THE POOR.

Trinum. iv. 1. 11.

Hoc diis dignum'st, semper mendicis modesti sint.
'Tis worthy of the gods to have respect
Unto the poor.

ABSENT FRIEND.

Trinum. iv. 2. 81.

Ne male loquere absenti amico.

You should not speak
Ill of an absent friend.

THE BELL.

Trinum. iv. 2. 162.

Nunquam ædepol temere tinnit tintinnabulum :
Nisi quis illud tractat, aut movet, mutum est, tacet.

The bell doth never
Clink of itself : unhandled and unmoved,
'Tis dumb.

LENDERS.

Trinum. iv. 3. 43.

Si quis mutuum quid dederit, sit pro proprio perditum.
Cum repetas, inimicum amicum beneficio invenis tuo.
Si mage exigere cupias, duarum rerum exoritur optio :
Vel illud, quod credideris, perdas, vel illum amicum amiseris.

What you lend is lost ;
And when you ask it of your friend again,
You make that friend your enemy by your kindness.
Still would you press him further, of two things
You have the choice—either to lose your loan,
Or lose your friend.

COAT NEARER THAN CLOAK.

Trinum. v. 2. 30.

Tunica propior pallio est.

My coat,
Dear sir, is nearer to me than my cloak.

MOTE IN OUR OWN EYE.

Trucul. i. 2. 58.

Quia, qui alterum incusat probri, eum ipsum se intueri
oportet.

Because those, who twit others with their faults,
Should look at home.

THE HEART.

Trucul. i. 2. 76.

In melle sunt linguæ sitæ vostræ, atque orationes,
Lacteque ; corda felle sunt lita, atque acerbato aceto.
Linguis dicta dulcia datis, corde amara facitis,
Amantes, si qui dent non habent.

Your tongues drop milk and honey,
Your hearts are steep'd in gall and vinegar,
You give us sugar'd words ; but then gallants,
When sparing of their purse, do better deeds.

WOMAN.

Trucul. ii. 5. 12.

Male quod mulier facere incepit, nisi id efficere perpetrat,
Id illi morbo, id illi senio est, et illi miseræ miseria est.
Si bene facere incepit, ejus eam cito odium percipit,
Nimis quam paucæ sunt defessæ, male quæ facere occæ-
perunt :

Nimis quam paucæ efficiunt, si quid occæperint bene facere.
Mulieri nimio male facere melius est onus, quam bene.

Whene'er a woman once begins a fraud,
Unless she perfects it, she'll find it pain
And grief and misery. If a good work
She takes in hand, how soon will she be weary !
But few indeed are tired with acting wrong,
And fewer persevere in acting right.
A woman finds it a much easier task
To do an evil than a virtuous deed.

SEEING IS BELIEVING.

Trucul. ii. 6. 8.

Pluris est oculatus testis unus, quam auriti decem.
Qui audiunt, audita dicunt : qui vident, plane sciunt.

One eye-witness weighs
More than ten hear-says. Seeing is believing,
All the world over.

VALOUR.

Trucul. ii. 6. 12.

Strenui nimio plus prosunt populo quam arguti, et cati.
Facile sibi facunditatem virtus argutam invenit.

The valiant profit more
Their country than the finest, cleverest speakers.
Valour once known will soon find eloquence
To trumpet forth her praise.

ENVY.

Trucul. iv. 2. 31.

Invidere alii bene esse, tibi male esse, miseria est.
Qui invident, egent : illi quibus invidetur, rem habent.

To see another
Happy, is pain and misery to you.
Who envies, pines in poverty and want,
While the objects of his spleen abound in wealth.

TO KICK AGAINST THE PRICKS.

Trucul. iv. 2. 54.

Si stimulos pugnis cædis, manibus plus dolet ;
De nihilo illi est irasci, quæ te non flocci facit.

A goad will feel the smart. To vent your rage
Against her, who does not care a straw, is folly.

THE WEAKEST GOES TO THE WALL.

Trucul. iv. 3. 39.

Plus potest, qui plus valet.

Why, the weakest always goes to the wall.

THE MOUSE.

Trucul. iv. 4. 15.

Cogitato, mus pusillus quam sit sapiens bestia,
Ætatem qui uni cubili nunquam committit suam :
Quia si unum ostium obsideatur, aliud perfugium gerit.

But ne'ertheless reflect, the little mouse,
How sage a brute it is ! who never trusts
Its safety to one hole ; for when it finds
One entrance is block'd up, it has secure
Some other outlet.

NO GOOD UNMIXED.

Merc. i. 2. 34.

Dic mihi, an boni quid usquam est, quod quisquam uti
possiet

Sine malo omni, aut ne laborem capias, cum illo uti voles !

Was ever good without some little ills ?
And would lose the first to miss the last ?

EVERYTHING AWRY.

Merc. ii. 3. 1.

Homo me miserior nullus est æque, opinor,
Neque adversa cui sint plura sempiterna.
Satin' quicquid est, ut, quam rem agere occæpi,
Proprium nequit mihi evenire quod cupio ?
Ita mihi mala res objicitur aliqua,
Bonum quæ meum comprimit consilium.

Never, I verily believe, was man
So miserable as myself, so cross'd.

Whate'er I undertake, I can't effect ;
Whatever wish I form, I can't accomplish.
Some evil fortune comes across me still,
Destroying my best counsels.

A DEFORMED MAN.

Merc. iii. 4. 53.

Canum, varum, ventriosum, bucculentum, breviculum,
Subnigris oculis, oblongis malis, pansam aliquantulum.
Just this : bald-pated, bandy-legged, pot-bellied,
Wide-mouth'd, short, blear-eyed, lanthorn-jaw'd, splay-footed.

BAD NEIGHBOURS.

Merc. iv. 4. 33.

Aliquid mali esse propter vicinum malum.
That a bad neighbour brings bad fortune with him.

OPPOSITE PATHS.

Merc. v. 2. 32.

Si hunc item properes, ut istuc properas, facias rectius.
Huc secundus ventus nunc est, cape modo vorsoriam.
Hic Favonius serenus est, istic auster imbricus :
Hic facit tranquillitatem, iste omnes fluctus conciet.
Respice huc ad dextram, Charine, nonne ex adverso vides ?
Nubes atra, imberque instat ; aspice nunc ad sinistram,
Cælum ut splendore est plenum, ex adverso vides.

Direct your haste
This way, instead of that you now pursue,
And better speed will follow it. This way
The wind is prosperous, do but shift your sail.
Here's a fair western breeze, and there the south
Heavy with rain : this spreads a peaceful calm
Over the bosom of the deep, and that
Works up the billows to a foam. This way !
Make towards the land, Charinus ! Don't you see
How black the clouds are yonder, how the shower
Hangs ready to burst over you, while here
Prevails eternal sunshine and fair weather.

NO TRICKS ON TRAVELLERS.

Merc. v. 2. 90.

Erras, me decipere haud potes.
No, no ; no tricks on travellers.

MEN OF RANK.

Merc. v. 4. 8.

Qui bono sunt genere nati, si sunt ingenio malo,
 Suapte culpam genere capiunt: genus ingenio improbant.

Whene'er men of rank are ill disposed,
 Their evil disposition stains that rank.

PLINIUS MAJOR

THE PAST.

H. N. ii. 7.

Deus nullum habet in præterita jus præterquam ob-
 livionis.

God has no power over the past, except that of oblivion.

THE ABSENT.

H. N. xxviii. 5.

Absentes tinnitu aurium præsentire sermones de se re-
 ceptum est.

It was believed that the absent were aware when they were
 spoken of by the tingling of their ears.

PLINIUS MINOR

LITERARY STUDIES.

i. 3.

Ipsæ te in alto isto pinguique secessu studiis adseris?
 Hoc sit negotium tuum, hoc otium; hic labor, hæc quies:
 in his vigiliæ, in his etiam somnus reponatur. Effinge
 aliquid et excude, quod sit perpetuo tuum: nam reliqua
 rerum tuarum post te alium atque alium dominum sortien-
 tur; hoc numquam desinet esse, si semel cœperit, tuum.

Devote yourself in this calm and undisturbed recess entirely to
 pleasures of the studious kind. Let these employ your idle as well

as serious hours: let them be at once your business and amusement;
 the subject of your waking and even sleeping thoughts; produce
 something that shall be really and for ever your own. All your
 other possessions will pass from one master to another; this alone,
 when once yours, will remain yours for ever.

REWARD OF VIRTUE.

i. 8.

Præterea meminimus quanto majore animo honestatis
 fructus in conscientia, quam in fama, reponatur. Sequi
 enim gloria, non appeti, debet: nec, si casu aliquo non
 sequatur, idcirco, quod gloriam meruit, minus pulchrum est.

I am very sensible how much nobler it is to place the reward of
 virtue in the silent approbation of one's own breast, than in the
 applause of the world. Fame ought to be the consequence, not the
 motive, of our actions; and though it should happen not to attend
 the worthy deed, yet it is by no means the less meritorious for
 having missed the applause it deserved.

CENSORIOUSNESS.

i. 8.

Homines enim, quum rem destruere non possunt, jacta-
 tionem ejus incessunt. Ita si silenda feceris, factum ipsum;
 si laudanda, quod non sileas ipse, culpatur.

Such is the disposition of mankind, if they cannot blast an action,
 they will censure the vanity; and whether you do what does not
 deserve particular notice, or set forth yourself what does, either
 way you incur reproach.

SOLITUDE.

i. 9.

Mecum tantum et cum libellis loquor. O rectam sin-
 ceramque vitam! o dulce otium, honestumque, ac pæne
 omni negotio pulchrius! o mare! o littus, verum secretum-
 que Μουσείον! quam multa invenitis! quam multa dictatis!

I converse only with myself and my books. True and genuine
 life! pleasing and honourable repose! More, perhaps, to be desired
 than employment of any kind. Thou solemn sea and solitary shore,
 best and most retired scene for contemplation, with how many
 noble thoughts have ye inspired me!

DOUBT.

i. 18.

Si tutius putas illud cautissimi cujusque præceptum,
 quod dubitas, ne feceris.

After all, you will perhaps think it more safe to pursue this cautious maxim: never do a thing, concerning the rectitude of which you are in doubt.

CONSCIENCE.

i. 22.

Ornat hæc magnitudo animi, quæ nihil ad ostentationem, omnia ad conscientiam refert: recteque facti non ex populi sermone mercedem, sed ex facto, petit.

He places no part of his happiness in ostentation, but in the secret approbation of his conscience: seeking the reward of his virtue, not in the clamorous applauses of the world, but in the silent satisfaction which results from having acted well.

A DEAR BARGAIN.

i. 24.

Nam mala emptio semper ingrata est, eo maxime, quod exprobrare stultitiam domino videtur.

A dear bargain is always disagreeable, particularly as it is a reflection upon the buyer's judgment.

DEATH.

ii. 1.

Et ille quidem plenus annis abiit, plenus honoribus, illis etiam quos recusavit.

He died full of years and of glory, as illustrious by the honours he refused, as by those he accepted.

THE LIVING VOICE.

ii. 3.

Præterea multo magis, ut vulgo dicitur, viva vox afficit: nam licet acriora sint, quæ legas, altius tamen in animo sedent, quæ pronuntiatio, vultus, habitus, gestus etiam dicentis adfigit.

Besides, we are infinitely more affected with what we hear than what we read. There is something in the voice, the countenance, the habit, and the gesture of the speaker, that concur in fixing an impression upon the mind, and gives this method of instruction greatly the advantage of anything one can receive from books.

INVITATIONS TO DINNER.

ii. 6.

Eadem omnibus pono. Ad cenam enim, non ad notam,

invito: cunctisque rebus exæquo, quos mensâ et toro æquavi.

My method is to give all my visitors an equal reception; for when I make an invitation, it is to entertain, not to distinguish my company. I set every man upon a level with myself whom I admit to my table, not excepting even my freemen.

PUBLIC STATUES MEMORIALS OF GLORY.

ii. 7.

Etenim si defunctorum imagines domi positæ dolorem nostrum levant, quanto magis hæc, quibus in celeberrimo loco non modo species et vultus illorum, sed honor etiam et gloria refertur?

If there is a pleasure in looking upon the pictures of departed friends in our own house, how much more upon those public representations of them, which are not only memorials of their air and countenance, but of their glory and honour.

FRAILITY OF HUMAN MONUMENTS.

ii. 10.

Habe ante oculos mortalitatem, a quâ asserere te hoc uno monumento potes: nam cætera, fragilia et caduca, non minus, quam ipsi homines, occidunt, desinuntque.

Remember the mortality of human nature, and that there is nothing so likely to preserve your name as a poem: all other monuments are as frail and perishable as the men whose memory they pretend to perpetuate.

VOTES.

ii. 12.

Sed hoc pluribus visum est; numerantur enim sententiæ, non ponderantur: nec aliud in publico consilio potest fieri, in quo nihil est tam inæquale, quam æqualitas ipsa; nam, quum sit impar prudentia, par omnium jus est.

These reflections made no impression on the majority. Votes go by number, not weight; nor can it be otherwise in assemblies of this kind, where nothing is more unequal than that equality which prevails in them: for though every member has the same right of suffrage, every member has not the same strength of judgment to direct it.

A STORY.

ii. 20.

Assem para, et accipe auream fabulam.

Give me a penny, and I will tell you a story worth gold.

QUALITIES OF HEART.

iii. 3.

Vita hominum altos recessus magnasque latebras habet.

The qualities of the heart are more concealed, and out of the reach of common observation.

FAVOUR REFUSED CANCELS ALL YOU HAVE CONFERRED.

iii. 4.

Nam quamlibet sæpe obligati, si quid unum neges, hoc solum meminerunt, quod negatum est.

For such is the disposition of mankind, that the favour you refuse cancels all you have conferred; and, though you oblige them ever so often, they will forget a thousand compliances, and yet remember a single denial.

SENSE OF INJURY.

iii. 9.

Plerumque dolor etiam venustos facit.

A strong sense of injury often gives a certain poignancy to the expression of one's feelings.

PARTIALITY.

iii. 9.

Etenim tum maxime favor et ambitio dominatur, quum sub aliquâ specie severitatis delitescere potest.

For partiality never exerts itself with more success than when it is concealed under the specious appearance of severity.

THE BALLOT.

iii. 20.

Quæ nunc immodico favore corrupta, ad tacita suffragia, quasi ad remedium, decurrerunt; quod interim plane remedium fuit; erat enim novum et subitum. Sed vereor ne procedente tempore ex ipso remedio vitia nascantur: est enim periculum ne tacitis suffragiis impudentia irrepât. Nam quocumque eadem honestatis cura secreto, quæ palam? Multi famam, conscientiam pauci verentur.

Corruption having abused this wise institution of our ancestors, we were obliged to have recourse to the way of balloting, as the most probable remedy for the evil. The method being new and immediately put in practice, it answered the present purpose very well; but I am afraid, in process of time, it will introduce new

inconveniences, as this manner of balloting seems to afford a sort of screen to injustice and partiality. For how few are there who preserve the same delicacy of conduct in secret, as when exposed to the view of the world. The truth is, the generality of mankind revere Fame more than Conscience.

MODESTY.

Ep. iv. 7.

Recta ingenia debilitat verecundia, perversa confirmat audacia.

Modesty is apt to check the exertions of genius, whilst confidence animates and excites the activity of little minds.

GENIUS THE GIFT OF HEAVEN.

iv. 8.

Sed nimirum quæ sunt in manu hominum, ea et mihi et multis contigerunt: illud vero ut adipisci arduum, sic etiam sperare nimium est, quod dari non nisi a diis potest.

Honours, as they are in the disposal of man, may be conferred on me and on many others; but genius is an attainment much too arduous for my powers, and is the gift alone of Heaven.

MEN FOND OF PRAISE EVEN FROM INFERIORS.

iv. 12.

Omnes enim, qui gloriâ famâque ducuntur, mirum in modum assensio et laus, a minoribus etiam profecta, delectat.

Those, who are actuated by a sense of fame, are fond of praise, even though it comes from their inferiors.

DISEASES IN THE STATE.

iv. 22.

Utque in corporibus, sic in imperio, gravissimus est morbus, qui a capite diffunditur.

It is in the body politic, as in the natural, those disorders are most dangerous that flow from the head.

TO NAME THE MAN.

iv. 22.

Dixi omnia, quum hominem nominavi.

After I have named the man, I need say no more.

TIME.

iv. 24.

Si computes annos, exiguum tempus; si vices rerum, ævum putes. Quod potest esse documento, nihil desperare, nulli rei fidere, quum videamus tot varietates tam volubili orbe circumagi.

If you compute the time in which these revolutions have happened, it is but a few years; if you number the incidents, it seems an age; and it is a lesson that will teach us to check both our despair and our presumption, when we observe such a variety of events rapidly revolving in so narrow a circle.

DEATH.

v. 5.

Mihi autem videtur acerba semper et immatura mors eorum, qui immortale aliquid parant. Nam qui voluptatibus dediti quasi in diem vivunt, vivendi causas quotidie finiunt: qui vero posteros cogitant, et memoriam sui operibus extendunt, his nulla mors non repentina est, ut quæ semper inchoatum aliquid abrumpat.

The hand of death is ever, in my opinion, too severe and too sudden when it falls upon such as are employed on some immortal work. The sons of sensuality, who have no views beyond the present hour, terminate with each day the whole purpose of their existence; but those who look forward to posterity, and endeavour to transmit their names with honour to future generations by useful labours, to such death is always immature, as it ever snatches them from amidst some unfinished design.

THE LIVING VOICE.

v. 7.

Nam sermonem vultus, gestus, vox ipsa moderatur; epistola, omnibus commendationibus destituta, malignitati interpretantium exponitur.

The countenance, the gesture, and even the tone of voice, governs and determines the sense of the speaker; whereas a letter being destitute of these advantages, is more liable to the malignant construction of those who are inclined to misinterpret its meaning.

HISTORY.

v. 8.

Mihi pulchrum inprimis videtur, non pati occidere, quibus æternitas debeatur, aliorumque famam cum suâ extendere.

It appears to me a noble employment to rescue from oblivion those who deserve to be eternally remembered, and by extending the reputation of others, to advance at the same time our own.

LIBERALITY.

v. 12.

Nescit enim semel incitata liberalitas stare, cujus pulchritudinem usus ipse commendat.

Generosity, when once she is set forward, knows not how to stop, and the more familiar we are with the lovely form, the more enamoured we become of her charms.

GRIEF.

v. 16.

Ut enim crudum adhuc vulnus medentium manus reformat, deinde patitur, atque ultro requirit: sic recens animi dolor consolationes rejicit ac refugit, mox desiderat, et clementer admotis acquiescit.

For as a recent wound shrinks from the hand of the surgeon, but gradually submits to and even requires the means of cure, so a mind under the first impression of a misfortune shuns and rejects all the persuasions of reason; but at length, if applied with tenderness, calmly and willingly resigns itself to consolation.

ELOQUENCE AND LOQUACITY.

v. 20.

Nam eloquentia vix uni aut alteri; hæc vero, quam Candidus loquentiam appellat, multis atque etiam impudentissimo cuique maxime contingit.

Eloquence is indeed the talent of very few, but that faculty which Candidus calls loquacity is common to numbers, and generally attends impudence.

ACTION RIGHT OR WRONG ACCORDING TO SUCCESS.

v. 21.

Est omnino iniquum, sed usu receptum, quod honesta consilia vel turpia, prout male aut prospere cedunt, ita vel probantur vel reprehenduntur. Inde plerumque eadem facta, modo diligentiae, modo vanitatis, modo libertatis, modo furoris nomen accipiunt.

It is the usual custom of the world (though a very unequitable rule of estimation) to pronounce an action to be either right or wrong, as it is attended with good or ill success; and accordingly you shall hear the very same conduct attributed to zeal or folly, to liberty or licentiousness, as the event happens to prove.

HUMAN ACTIONS.

vi. 24.

Quam multum interest, quid a quo fiat! Eadem enim facta claritate vel obscuritate facientium, aut tolluntur altissime, aut humillime deprimentur.

How much does the fame of human actions depend upon the station of those who perform them! The very same conduct shall be either greatly magnified or entirely overlooked, as it happens to proceed from a person of conspicuous or obscure rank.

THE OPINION OF THE MULTITUDE.

vii. 17.

Opinor, quia in numero ipso est quoddam magnum collatumque consilium; quibusque singulis iudicii parum, omnibus plurimum.

The reason I imagine to be, that there is I know not what dignity in the collective opinion of a multitude; and though separately their judgment is perhaps of little weight, yet when united it becomes respectable.

PUBLIC INTEREST.

vii. 18.

Sed oportet privatis utilitatibus publicas, mortalibus æternas anteferre; multoque diligentius muneri suo consulere, quam facultatibus.

But the interest of the public ought always to supersede every private consideration, as what is eternal is to be preferred to what is mortal; and a man of true generosity will study in what manner to render his benefaction most advantageous, rather than how he may bestow it with least expense.

MODESTY.

vii. 25.

O quantum eruditorum aut modestia ipsorum, aut quies operit ac subtrahit famæ! At nos eos tantum dicturi aliquid aut lecturi timemus, qui studia sua proferunt; quum illi qui tacent, hoc amplius præsent, quod maximum opus silentio reverentur.

What numbers of learned men does modesty conceal or love of retirement from public fame! And yet, when we are going to speak or recite in numerous assemblies, it is the judgment only of popular and ostentatious talents of which we stand in awe; whereas we have more reason to revere the decisions of those who cultivate

the sciences in contemplative life, and form their opinions of works of genius in privacy and silence, undisturbed by the noise of clamorous assemblies.

COUNTRY GENTLEMEN.

vii. 25.

Auxit sollicitudinem meam, effecitque, ut illis, quos doctissimos novi, non minus hos seductos et quasi rusticos verear. Idem suadeo tibi. Sunt enim, ut in castris, sic etiam in litteris nostris plures cultu pagano, quos cinctos et armatos, et quidem ardentissimo ingenio, diligenter scrutatus invenies.

In short, his conversation has increased my solicitude concerning my works, and taught me to revere the judgment of these studious country gentlemen, as much as that of more known and distinguished literati. Let me persuade you to consider them in the same light; for, believe me, upon a careful observation you will often find in the literary as well as military world, most powerful abilities concealed under a rustic garb.

ILLNESS.

vii. 26.

Dum homo est infirmus, tunc deos, tunc hominem esse se meminit: invidet nemini, neminem miratur, neminem despicit, ac ne sermonibus quidem malignis aut attendit, aut alitur.

When a man is labouring under the pain of any distemper, it is then that he recollects there are gods, and that he himself is but a man: no mortal is then the object of his envy, his admiration, or his contempt, and having no malice to gratify, the tales of slander excite not his attention.

HISTORY.

vii. 33.

Nam nec historia debet egredi veritatem, et honeste factis veritas sufficit.

History ought to be guided by truth; and worthy actions require nothing more.

EQUITY.

viii. 2.

Mihi autem egregium inprimis videtur, ut foris, ita domi, ut in magnis, ita in parvis, ut in alienis, ita in suis, agitare justitiam. Nam si paria peccata, pares etiam laudes.

I hold it particularly worthy of a man of honour to be governed by the principles of strict equity in his domestic as well as public conduct; in small, as in great affairs; in his own concerns, as well as in those of others: And if every deviation from rectitude is equally criminal, every approach to it must be equally laudable.

FOREBODING OF EVIL.

viii. 17.

Nam parvulum differt, patiaris adversa, an expectes; nisi quod tamen est dolendi modus, non est timendi. Doleas enim, quantum scias accidisse; timeas, quantum possit accidere.

For the difference is not great between fearing a danger, and feeling it; except that the evil one feels has some bounds, whereas one's apprehensions have none. For we can suffer no more than what actually has happened, but we fear all that possibly may have happened.

A WILL.

viii. 18.

Falsum est nimirum, quod creditur vulgo, testamenta hominum speculum esse morum.

It is a mistaken maxim too generally advanced, that a man's will is a kind of mirror wherein one may clearly discern his genuine character.

THINGS NEAR AT HAND OVERLOOKED.

viii. 20.

Ad quæ noscenda iter ingredi, transmittere mare solemus, ea sub oculis posita negligimus: seu quia ita naturâ comparatum, ut proximorum incuriosi, longinqua sectemur: seu quod omnium rerum cupido languescit, quum facilis occasio est: seu quod differimus tanquam sæpe visuri, quod datur videre, quoties velis cernere.

Those works of art or nature which are usually the motives of our travels, are often overlooked and neglected if they happen to lie within our reach; whether it be that we are naturally less inquisitive concerning those things which are near us, while our curiosity is excited by remote objects; or because the easiness of gratifying a desire is always sure to damp it; or, perhaps, that we defer from time to time viewing, whilst we have an opportunity of seeing whatever we please.

FORGIVENESS.

viii. 22.

Optimum et emendatissimum existimo, qui ceteris ita ignoscit, tanquam ipse quotidie peccet; ita peccatis abstinet, tanquam nemini ignoscat.

The highest of characters, in my estimation, is his, who is as ready to pardon the moral errors of mankind, as if he were every day guilty of some himself; and at the same time as cautious of committing a fault, as if he never forgave one.

AFFECTION.

viii. 24.

Male vim suam potestas aliorum contumeliis experitur: male terrore veneratio acquiritur; longeque valentior amor ad obtinendum, quod velis, quam timor. Nam timor abit, si recedas; manet amor: ac sicut ille in odium, hic in reverentiam vertitur.

Ill, believe me, is power proved by insult; ill can terror command veneration, and far more efficacious is affection in obtaining one's purpose, than fear. For terror operates no longer than its object is present, but love produces its effects when the object is at a distance, and as absence changes the former into hatred, it raises the latter into respect.

LIBERTY AND GOVERNMENT.

viii. 24.

Nam quid ordinatione civilius? quid libertate pretiosius? Porro quam turpe, si ordinatio eversione, libertas servitute mutetur?

For, what is more becoming our social nature than well regulated government, or more valuable than liberty? How ignominious, then, must his conduct be, who turns the first into anarchy and the last into slavery?

HAPPINESS. \

ix. 3.

Alius alium, ego beatissimum existimo, qui bonæ mansuræque famæ præsumptione perfruitur, certusque posteritatis cum futurâ gloriâ vivit.

Mankind differ in their notions of supreme happiness; but in my opinion he truly possesses it, who lives in the conscious anticipation of honest fame, and the glorious figure he shall make in the eyes of posterity.

EQUALITY.

ix. 5.

Temperare mihi non possum, quominus laudem, similis monenti, quod eum modum tenes, ut discrimina ordinum dignitatumque custodias: quæ si confusa, turbata, permista sunt, nihil est ipsâ æqualitate inæqualius.

However, I cannot forbear adding a caution to my praise and recommending it to you, to conduct yourself in such a manner as to preserve the proper distinction of rank and dignity. For to level and confound the different orders of society is far from producing an equality among mankind; it is, in fact, the most unequal thing imaginable.

SUMMER FRIENDS.

ix. 9.

Non ut plerique, qui tantum viventes amant, seu potius amare se simulant, ac ne simulant quidem, nisi quos florentes vident. Nam miserorum, non secus ac defunctorum, obliviscuntur.

Far different from those who love, or rather, I should more properly say, who counterfeit love to none but the living. Nor indeed even that any longer than they are the favourites of fortune; for the unhappy are no more the object of their remembrance than the dead.

DELIBERATION.

ix. 13.

Expertus usu, de eo quod destinaveris, non esse consulendos, quibus consultis obsequi debeas.

Experience having taught me never to advise with a person concerning that which we have already determined, where he has a right to expect that one shall be decided by his judgment.

INQUISITIVENESS.

ix. 27.

Incitantur enim homines ad agnoscenda, quæ differuntur.

Nothing raises the inquisitive disposition of mankind so much as to defer its gratification.

MEDIOCRITY.

ix. 29.

Ut satius est unum aliquid insigniter facere, quam

plurima mediocriter, ita plurima mediocriter, si non possis unum insigniter.

As it is better to excel in any single art than to arrive only at mediocrity in several, so a moderate skill in several is to be preferred where one cannot attain to perfection in any.

TRUE BENEFICENCE.

ix. 30.

Primum est autem suo esse contentum: deinde, quos præcipere scias indigere, sustentantem foventemque, orbe quodam societatis ambire.

The first and fundamental principle of genuine beneficence is to be contented with one's own; and after that to cherish and embrace all the most indigent of every kind in one comprehensive circle of general benevolence.

AVARICE.

ix. 30.

Ea invasit homines habendi cupido, ut possideri magis, quam possidere videantur.

The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them, than they to possess their wealth.

INNOCENCE.

Panegy. 3.

Animadverto enim, etiam deos ipsos, non tam accuratis adorantium precibus, quam innocentia et sanctitate lætari: gratioremque existimari, qui delubris eorum puram castamque mentem, quam qui meditatam carmen intulerit.

I observe that the gods themselves are propitiated not so much by prayers as by innocence and sanctity of life; and that those are regarded with more favour who bring into their temples a pure and chaste mind, than the man who repeats a prepared prayer.

VICISSITUDES.

Panegy. 5.

Habet has vices conditio mortalium, ut adversa ex secundis, ex adversis secunda nascantur. Occultat utrumque semina Deus, et plerumque bonorum malorumque causæ sub diversâ specie latent.

Such is the changeful condition of mankind, that adversity is known from prosperity, and prosperity from adversity. God hides in obscurity the causes of both, and frequently the reasons of the good and evil that befalls man lies concealed under both.

PROSPERITY.

Panegyrr. 31.

Secunda felices, adversa magnos probant.
Prosperity tries the fortunate, adversity the great.

PROPERTIUS

BUSINESS.

ii. 1. 46.

Quâ pote quisque, in eâ conterat arte diem.
Let every man employ himself in the business with which he is best acquainted.

WOMAN EASILY COUNTERFEITS WORDS AND ACTIONS.

ii. 9. 31.

Sed vobis facile est verba et componere fraudes :
Hoc unum didicit fœmina semper opus.
Non sic incerto mutantur flamine Syrtes,
Nec folia hiberno tam tremefacta Noto ;
Quam cito fœmineâ non constat fœdus in irâ,
Sive ea causa gravis, sive ea causa levis.

It is easy for you to counterfeit words and actions ; every woman is adapted for such work. The quicksands are not more easily changed by the wind, nor are the leaves more readily whirled by the winter's blast, than woman veers in her wrath, whether the cause of her excitement be serious or trivial.

BOLDNESS.

ii. 10. 5.

Quod si deficiant vires, audacia certe
Laus erit : in magnis et voluisse sat est.

But if strength avails nothing, boldness at least will be deserving of praise ; in great enterprises to have even attempted is enough.

LOVE.

ii. 14. 18.

Scilicet insano nemo in amore videt.
Love blinds mankind.

FUTURITY.

ii. 27. 1.

At vos incertam, mortales, funeris horam
Quæritis, et quâ sit Mors aditura viâ ;
Quæritis et cœlo Phœnicum inventa sereno,
Quæ sit stella homini commoda, quæque mala.

But you, O men, are anxious to know the hidden hour of death, and in what way you shall die,—what star is propitious and what fatal to man.

DEATH.

ii. 28. 57.

Nec forma æternum, aut cuiquam est fortuna perennis ;
Longius, aut propius, mors sua quemque manet.

Beauty is fading, nor is fortune stable ; sooner or later death comes to all.

THE POET IMMORTAL.

iii. 2. 23.

At non ingenio quæsitum nomen ab ævo
Excidet : ingenio stat sine morte decus.

Fame obtained from the endowments of the mind will never perish ; eternal honour awaits the noble.

RICHES.

iii. 5. 13.

Haud ullas portabis opes Acherontis ad undas ;
Nudus ab infernâ, stulte, vehere rate.

O fool, thou shalt carry no riches beyond the grave ;
Thou shalt be ferried over naked in Charon's boat.

MONEY.

iii. 7. 1.

Ergo sollicitæ tu causa, pecunia, vitæ es,
Per te immaturum mortis adinus iter.
Tu vitiis hominum crudelia pabula præbes ;
Semina curarum de capite orta tuo.

O money, thou art the fruitful source of cares ; thou leadest us to a premature grave ; thou affordest support to the vices of men ; the seeds of evils arise from thee.

ALL THINGS.

iii. 9. 7.

Omnia non pariter rerum sunt omnibus apta.
All things are not equally suited to all.

GOLD.

iii. 13. 48.

Aurum omnes victâ jam pietate colunt ;
Auro pulsa fides ; auro venalia jura ;
Aurum lex sequitur, mox sine lege pudor.

All worship gold to the neglect of the gods ; faith is broken for gold ; justice is sold for gold ; the law follows gold, and ere long shamelessness will be without bounds.

QUINTILIANUS

ORATOR.

Proœmium i. 2.

Oratorem autem instituimus illum perfectum, qui esse nisi vir bonus non potest.

Now, according to my definition, no man can be a complete orator unless he is a good man.

GENIUS.

Proœmium i. 4.

Illud tamen in primis testandum est, nihil præcepta atque artes valere nisi adjuvante naturâ.

One thing, however, I must premise, that without the assistance of natural capacity, rules and precepts are of no efficacy.

SAGACITY.

Lib. i. 1.

Sicut aves ad volatum, equi ad cursum, ad sævitiam feræ gignuntur ; ita nobis propria est mentis agitatio atque solertia, unde origo animi cælestis creditur.

As birds are provided by nature with a propensity to fly, horses to run, and wild beasts to be savage, so the working and the sagacity of the brain is peculiar to man ; and hence it is that his mind is supposed to be of divine original.

THE DULL.

Lib. i. 1.

Hebetes vero et indociles non magis secundum naturam hominis eduntur, quam prodigiosa corpora et monstros signa ; sed hi pauci admodum.

The dull and the indocile are in no other sense the productions of nature than are monstrous shapes and extraordinary objects, which are very rare.

YOUTH TENACIOUS OF WHAT IT IMBIBES.

Lib. i. 2.

Naturâ tenacissimi sumus eorum quæ rudibus annis percipimus ; ut sapor, quo nova imbuas, durat : nec lanarum colores, quibus simplex ille candor mutatus est, elui possunt.

By nature we are very tenacious of what we imbibe in the dawn of life, in the same manner as new vessels retain the flavour which they first drink in. There is no recovering wool to its native whiteness after it is dyed.

SMATTERERS.

Lib. i. 2.

Nihil enim pejus est iis, qui, paulum aliquid ultra primas literas progressi, falsam sibi scientiæ persuasionem induerunt.

For nothing is more nauseous than men who, having got just a smattering in advanced learning, vainly persuade themselves that they are men of knowledge.

HANDWRITING.

Lib. i. 5.

Non est aliena res, quæ fere ab honestis negligi solet, cura bene ac velociter scribendi.

Men of quality are in the wrong to undervalue, as they often do, the practice of a fair and quick hand in writing ; for it is no immaterial accomplishment.

THE SCHOOLMASTER.

Lib. i. 2. 1.

Nec sane quisquam literis saltem leviter imbutus, eum in quo studium ingeniumque perspexerit, non in suam quoque gloriam peculiariter fovebit.

A master, let him have but a moderate tincture of learning, will for his own credit cherish application and genius, wherever he finds them.

AMBITION.

Lib. i. 2. 2.

Licet ipsa vitium sit ambitio, frequenter tamen causa virtutum est.

Though ambition in itself is a vice, yet it is often the parent of virtues.

MIMICRY.

Lib. i. 3. 1.

Non dabit mihi spem bonæ indolis, qui hoc imitandi studio petet, ut rideatur.

I have no great opinion of any boy's capacity, whose whole aim is to raise a laugh by his talent of mimicry.

PREMATURITY OF GENIUS.

i. 3. 1.

Illud ingeniorum velut præcox genus, non temere unquam pervenit ad frugem.

It seldom happens that a premature shoot of genius ever arrives at maturity.

A BOY OF GENIUS.

i. 3. 2.

Mihi ille detur puer, quem laus excitet, quem gloria juvet, qui victus fleat. Hic erit alendus ambitu, hunc mordebit objurgatio, hunc honor excitabit: in hoc desidiam nunquam verebor.

Give me the boy who rouses when he is praised, who profits when he is encouraged, and who cries when he is defeated. Such a boy will be fired by ambition; he will be stung by reproach, and animated by preference: never shall I apprehend any bad consequences from idleness in such a boy.

EVIL HABITS.

i. 3. 3.

Frangas enim citius quam corrigas, quæ in pravum induerunt.

For evil habits, when they once settle, are more easily broken than mended.

CUSTOM.

i. 4. 3.

Consuetudo vero, certissima loquendi magistra: utendumque plane sermone, ut nummo, cui publica forma est.

The common usage of learned men, however, is the surest director of speaking; and language, like money, when it receives the public stamp, ought to have currency.

USAGE OF LANGUAGE.

i. 4. 3.

Ergo consuetudinem sermonis, vocabo consensum eruditorum; sicut vivendi, consensum bonorum.

I therefore look upon the general practice of the learned to be the usage of language, in like manner as the general practice of the virtuous is to be considered as the usage of life.

MUSIC.

i. 8. 1.

Etiam singulorum fatigatio quamlibet se rudi modulatione solatur.

For every man, when at work, even by himself, has his own song, however rude it may be, that softens his labour.

THE ILLITERATE.

i. 8. 1.

Denique in proverbium usque Græcorum celebratum est, indoctos a musis atque gratiis abesse.

In short, it has become a proverb amongst the Greeks, that the illiterate has no acquaintance with the muses and the graces.

THE MIND.

i. 11. 1.

Mens mutatione recreabitur: sicut in cibis, quorum diversitate reficitur stomachus, et pluribus minore fastidio alitur.

Our minds are like our stomachs; they are whetted by the change of their food, and variety supplies both with fresh appetite.

ELOQUENCE.

i. 11. 3.

Qui vero imaginem ipsam eloquentiæ divinâ quadam

mente conceperit, quique illam (ut ait non ignobilis tragicus) reginam rerum orationem ponet ante oculos, fructumque non ex stipe advocationum, sed ex animo suo et contemplatione ac scientiâ petet, perpetuum illum nec fortunæ subjectum.

But give me the reader who figures in his mind the idea of Eloquence, all divine as she is, who, with Euripides, gazes upon her all-subduing charms; who seeks not his reward from the venal fee for his voice, but from that reflection, that imagination, that perfection of mind, which time cannot destroy, nor fortune affect.

EXPERIENCE.

ii. 5. 5.

Nam in omnibus fere minus valent præcepta quam experimenta.

For in almost every art, experience is more serviceable than precepts.

SPEECH.

ii. 17. 2.

Deus ille princeps, parens rerum fabricatorque mundi, nullo magis hominem separavit a ceteris, quæ quidem mortalia sunt, animalibus, quam dicendi facultate.

God, that all-powerful Creator of nature, and Architect of the world, has impressed man with no character so proper to distinguish him from other animals, as by the faculty of speech.

A JEST.

vi. 3. 5.

Ludere nunquam velimus, longeque absit propositum illud: potius amicum quam dictum perdidit.

Let all malice be removed, and let us never adopt that maxim, Rather to lose our friend than our jest.

A LAUGH.

vi. 3. 5.

Nimum risus pretium est, si probitatis impendio constat.

A laugh is too dearly bought, when purchased at the expense of virtue.

SALLUSTIUS

MIND AND BODY.

Cat. i.

Nostra omnis vis in animo et corpore sita: animi imperio, corporis servitio magis utimur: alterum nobis cum dis, alterum cum belluis commune est.

Our whole strength resides in the powers of the mind and body; while we are willing to submit to the directions of the former, we are anxious to render the body subservient to our will. The one is common to us with the gods; the other, with the lower animals.

MIND.

Cat. i.

Divitiarum et formæ gloria fluxa atque fragilis; virtus clara æternaque habetur.

The glory derived from riches and beauty is fleeting and frail the endowments of the mind form the only illustrious and lasting possession.

FORETHOUGHT.

Cat. i.

Et prius, quam incipias, consulto; et, ubi consulueris mature facto opus est.

Before one begins, there is need of forethought, and after we have carefully considered, there is need of speedy execution.

MIND.

Cat. ii.

Quæ homines arant, navigant, ædificant, virtuti omnia parent.

All the operations of agriculture, navigation, and architecture depend for their success on the endowments of the mind.

ACTIVE LIFE.

Cat. ii.

Is demum mihi vivere atque frui animâ videtur, qui aliquo negotio intentus, præclari facinoris aut artis bonæ famam querit. Sed, in magnâ copiâ rerum, aliud alii natura iter ostendit.

He and he alone seems to me to have the full enjoyment of his existence, who, in whatever employment he may be engaged, seeks for the reputation arising from some praiseworthy deed or the exercise of some useful talent. But in the great variety of employments, nature points out different paths to different individuals.

CATILINE.

Cat. 5.

Alieni appetens, sui profusus, ardens in cupiditatibus: satis loquentiæ, sapientiæ parum.

Greedy of the possessions of others, lavish of his own, eager in his pursuits, fluent enough in language, but possessed of little common sense.

FORTUNE.

Cat. 8.

Sed profecto Fortuna in omni re dominatur: ea res cunctas ex lubricine magis, quam ex vero, celebrat, obscuratque.

But assuredly Fortune rules in all things; she raises to eminence or buries in oblivion every thing from caprice rather than from well regulated principle.

AMBITION.

Cat. 10.

Ambitio multos mortales falsos fieri subegit; aliud clausum in pectore, aliud in linguâ promptum habere; amicitias inimicitiasque, non ex re, sed ex commodo, æstumare; magisque vultum, quam ingenium, bonum habere.

Ambition hath made many men hypocrites; to have one thing concealed in the breast, and another ready on the tongue; to estimate friendships and enmities not from their real worth, but from motives of private advantage; and to have a fair outside rather than an honest heart.

THE GOOD AND THE BAD.

Cat. 11.

Gloriam, honorem, imperium, bonus, ignavus æque sibi exoptant: sed ille verâ viâ nititur; huic quia bonæ artes desunt, dolis atque fallaciis contendit.

The virtuous and unprincipled are equally anxious for glory, honour, and command; but the one strives to attain them by honourable means, the other aims at the attainment of his object by knavery and deceit, because good arts fail him.

PROSPERITY.

Cat. 11.

Quippe secundæ res sapientium animos fatigant; ne illi, corruptis moribus, victoriæ temperarent.

The truth is, prosperity unhinges the minds of the wise; much less could they, with their corrupt habits, be expected to refrain from abusing their victory.

THE MALEVOLENT.

Cat. 16.

Scilicet ne per otium torpescerent manus, gratuito potius malus atque crudelis erat.

He was malevolent and cruel, without any views of private advantage, lest his hands should get stiff through want of practice.

FRIENDSHIP.

Cat. 20.

Nam idem velle atque nolle, ea demum firma amicitia est.

For to have the same predilections and the same aversions, that and that alone is the surest bond of friendship.

FORTUNE.

Cat. 20.

En illa, illa, quam sæpe optâstis, libertas, præterea divitiæ, decus, gloria, in oculis sita sunt! Fortuna omnia victoribus præmia posuit.

Behold that, that liberty, for which you have so often panted; besides, riches, honour, glory, are placed before your eyes. Fortune hath given every reward to the conquerors.

THE POOR.

Cat. 37.

Nam semper in civitate, quæ opes nullæ sunt, bonis invident, malos extollunt; vetera odere, nova exoptant; odio suarum rerum, mutari omnia student; turbâ atque seditionibus sine curâ aluntur; quoniam egestas facile habetur sine damno.

For always in a state, those who have no resources of their own look with an evil eye on the higher classes of their fellow-citizens; elevate to office those who are of the same stamp with themselves;

hate old things and desire new ; are anxious for change from dislike of their own ; are supported by public disturbance without any apprehension for themselves, since poverty is upheld easily without loss.

MATTERS OF IMPORTANCE.

Cat. 51.

Omnes homines, qui de rebus dubiis consultant, ab odio, amicitia, ira, atque misericordia, vacuos esse decet.

All who deliberate on matters of importance, ought to be uninfluenced with feelings of hatred, friendship, anger, or compassion.

THE LOW AND THE HIGH.

Cat. 51.

Qui demissi in obscuro vitam habent, si quid iracundia deliquere, pauci sciunt ; fama atque fortuna pares sunt : qui, magno imperio praediti, in excelso aetatem agunt, eorum facta cuncti mortales novere. Ita in maxima fortuna minuma licentia est : neque studere neque odisse, sed minime irasci, decet. Quae apud alios iracundia dicitur, in imperio superbia atque crudelitas appellatur.

Those who pass their lives sunk in obscurity, if they have committed any offence through the impulse of passion, few know of it ; their reputation and fortune are alike : those, who are in great command and in an exalted station, have their deeds known to all men. Thus, in the highest condition of life there is the least freedom of action. They ought to shew neither partiality nor hatred, but least of all resentment ; what in others is called hastiness of temper is in those invested with power styled haughtiness and cruelty.

DEATH.

Cat. 51.

De poena possumus equidem dicere id, quod res habet : in luctu atque miseriis mortem ærurnarum requiem, non cruciatum esse ; eam cuncta mortalium mala dissolvere ; ultra neque curae neque gaudio locum esse.

Respecting punishment, we may surely say that which the case warrants ; in grief and misery death is a reprieve from the sorrows of life, not a punishment ; it puts a termination to all the ills of mankind : beyond the grave there is room for neither care nor joy.

THE GODS.

Cat. 52.

Non votis neque suppliciis muliebribus auxilia deorum

parantur : vigilando, agendo, bene consulendo, prospera omnia cedunt : ubi secordiae te atque ignaviae tradideris, nequidquam deos implores ; irati infestique sunt.

The aid of the gods is procured not by vows and womanish supplications ; all things turn out well by watching, activity, and good counsel. When you have given yourself up to sloth and idleness, it is in vain to implore the gods ; they are angry and hostile to you.

GOODNESS.

Cat. 54.

Esse, quam videri, bonus malebat.

He preferred to be good in reality, rather than to seem so.

THE SLOTHFUL.

Cat. 58.

Quem neque gloria neque pericula excitant, nequidquam hortere : timor animi auribus officit.

The man who is roused neither by glory nor by danger, it is in vain to exhort ; terror closes the ears of the mind.

COWARDS.

Cat. 58.

In fuga salutem sperare, cum arma, quis corpus tegitur, ab hostibus averteris, ea vero dementia est. Semper in proelio maximum est periculum, qui maxime timent : audacia pro muro habetur.

For to hope for safety in flight, when you have turned your arms, with which the body is protected, from the enemy, that indeed is folly. In battle the greatest cowards are in greatest danger ; boldness is the best defence.

MIND.

Jug. 1.

Dux atque imperator vitae mortalium animus est ; qui ubi ad gloriam virtutis via grassatur, abunde pollens potensque et clarus est, neque fortunae eget : quippe probitatem, industriam, alias artes bonas, neque dare, neque eripere potest.

The mind is the leader and director of mankind ; when it aims at glory by a virtuous life, it is sufficiently powerful, efficient, and noble ; it stands in no need of the assistance of Fortune, since it can neither give nor take away integrity, industry, nor other praiseworthy qualities.

THE MIND.

Jug. 2.

Præclara facies, magnæ divitiæ, ad hoc viſ corporis, alia hujuscemodi omnia, brevi dilabuntur; at ingenii egregia facinora, sicuti anima, immortalia sunt. Postremo, corporis et fortunæ bonorum ut initium, finis est: omnia orta occidunt, et aucta senescunt; animus incorruptus, æternus, rector humani generis, agit atque habet cuncta, neque ipse habetur.

Personal beauty, great riches, strength of body, and all other things of this kind, pass away in a short time; but the noble productions of the mind, like the soul itself, are immortal. In fine, as there is a beginning, so there is an end of the advantages of person and fortune; all things that rise must set, and those that have grown must fade away: the mind is incorruptible, eternal, the governor of the human race, directs and overrules all things, nor is itself under the power of any.

OPPORTUNITY.

Jug. 6.

Opportunitas etiam mediocres viros spe prædæ transversos agit.

Opportunity leads even moderate men astray from the path of duty by the hope of self-aggrandisement.

CONCORD.

Jug. 10.

Non exercitus neque thesauri præsidia regni sunt, verum amici, quos neque armis cogere, neque auro parare queas: officio et fide pariuntur. Quis autem amicior, quam frater fratri? aut quem alienum fidum invenies, si tuis hostis fueris? Equidem ego vobis regnum trado firmitum, si boni eritis; sin mali, imbecillum. Nam concordia parvæ res crescunt, discordia maxumæ dilabuntur.

Neither armies nor treasures are the bulwarks of a kingdom; but friends, whom you can neither command by force, nor purchase by gold: they are gained by kind offices, and by the exercise of fidelity. Who ought to be more friendly than a brother to a brother? or what stranger will you find to be faithful, if you be an enemy to your own connexions? I indeed deliver to you a kingdom, which is strong, if you are good; weak, if you are bad. For a small state increases by concord; the greatest state falls gradually to ruin by dissension.

ROME.

Jug. 35.

Sed postquam Româ egressus est, fertur, sæpe eo tacitus respiciens, postremo dixisse, Urbem venalem, et mature perituram, si emtorem invenerit.

But after he had left Rome, he is said, often looking back in silence, to have exclaimed, "Ah, venal city! destined soon to perish, could it but find a purchaser."

A GOOD MAN.

Jug. 42.

Bono vinci satius est, quam malo more injuriam vincere.

It is better for a good man to be overcome by his opponents than to conquer injustice by unconstitutional means.

A BOASTER.

Jug. 44.

Neque periculi neque laboris patiens, linguâ quam manu promptior.

Impatient of labour and of danger, more ready to boast of their valour than to display it.

ANCESTORS.

Jug. 85.

Majorum gloria posteris lumen est, neque bona neque mala in occulto patitur.

The glory of ancestors sheds a light around posterity; it allows neither their good nor bad qualities to remain in obscurity.

ANCESTORS.

Jug. 85.

Cæterum homines superbissimi procul errant. Majores eorum omnia, quæ licebat, illis reliquere, divitias, imagines, memoriam sui præclaram: virtutem non reliquere; neque poterant: ea sola neque datur dono, neque accipitur.

But proud men are very much mistaken. Their ancestors have left all things which are in their power to them—riches, images, the noble recollection of them; they have not left their virtue, nor were they able: it alone can neither be presented as a gift, nor received.

CHILDREN.

Jug. 85.

Ignaviâ nemo immortalis factus : neque quisquam parens liberis, uti æterni forent, optavit ; magis, uti boni honestique vitam exigerent.

No one has become immortal by sloth, nor has any parent prayed that their children should live for ever ; but rather that they should lead an honourable and upright life.

KINGS.

Jug. 113.

Plerumque regiæ voluntates, ut vehementes, sic mobiles, sæpe ipsæ sibi advorsæ.

In general the desires of kings, though impetuous, are unstable, and often inconsistent.

SENECA

ENJOY THE PRESENT.

Her. Fur. 174.

Novit paucos

Secura quies, qui velocis

Memores ævi, tempora nunquam

Reditura tenent. Dum fata sinunt,

Vivite læti : properat cursu

Vita citato, volucrique Die

Rota præcipitis vertitur anni.

Few enjoy the pleasures of peaceful repose who consider how swiftly time passes that is never to return. While the Fates allow, eat, drink, and be merry. Life presses forward with rapid step, and the wheel of Time rolls on in its ceaseless round.

MIGHT MAKES RIGHT.

Her. Fur. 251.

Prosperum ac felix scelus

Virtus vocatur ; sontibus parent boni ;

Jus est in armis, opprimit leges timor.

Successful crime is dignified with the name of virtue ; the good become the slaves of the impious ; might makes right ; fear silences the power of the law.

THE MISERABLE EASILY GIVE CREDIT TO FEAR.

Her. Fur. 313.

Quod nimis miseri volunt,

Hoc facile credunt. Imo quod metuunt nimis,

Nunquam moveri posse nec tolli putant :

Proua est timori semper in pejus fides.

The miserable easily give credit to that which they wish. Nay, they are apt to believe that what they fear can never be got rid of. Fear is ever credulous of evil.

THE PITCHER GOES ONCE TOO OFTEN TO THE WELL.

Her. Fur. 325.

Iniqua raro maximis virtutibus

Fortuna parcit. Nemo se tuto diu

Periculis offerre tam crebris potest.

Quem sæpe transit casus, aliquando invenit.

Adverse fortune seldom spares men of the noblest virtues. No one can with safety expose himself often to dangers. The man who has often escaped, is at last caught.

TO BOAST OF ONE'S PEDIGREE.

Her. Fur. 340.

Qui genus jactat suum,

Aliena laudat.

He, who boasts of his descent, praises what belongs to another.

SOVEREIGNTY.

Her. Fur. 344.

Alieno in loco

Haud stabile regnum est.

Over a distant realm, sovereignty is insecure.

ENVY OF THOSE IN POWER.

Her. Fur. 353.

Ars prima regni posse te invidiam pati.

To be able to endure the attacks of the envious is the first art to be learned by those who aspire to power.

THE PROUD.

Her. Fur. 385.

Sequitur superbos ultor a tergo Deus.

The avenging God follows close on the haughty.

DIE RATHER THAN ACT AGAINST THE WILL.

Her. Fur. 426.

Cogi qui potest, nescit mori.

The man who can be forced to act against his will, knows not how to die.

THE ASCENT TO HEAVEN IS NOT EASY.

Her. Fur. 437.

Non est ad astra mollis e terris via.

The ascent to heaven from this earth is not easy.

DO AS YOU WOULD BE DONE BY.

Her. Fur. 463.

Quemcunque miserum videris, hominem scias.

Whenever you see a fellow-creature in distress, do not forget that he is a man.

REMEMBRANCE OF WHAT WAS DIFFICULT IS PLEASANT.

Her. Fur. 656.

Quæ fuit durum pati, Meminisse dulce est.

What was difficult to endure is pleasant to call to remembrance.

THE GUILTY OVERWHELMED BY HIS OWN ACTS.

Her. Fur. 735.

Quod quisque fecit, patitur : auctorem scelus
Repetit, suoque premitur exemplo nocens.

Man suffers for his deeds : crime finds out its author, and the guilty is overwhelmed by his own acts.

THE HEAVY-LADEN.

Her. Fur. 925.

Detur aliquando otium

Quiesque fessis.

The weary and heavy-laden enjoy sometimes repose.

THE HUMBLE OFTEN RECEIVE GREAT PRAISE.

Thyest. 211.

Laus vera et humili sæpe contingit viro.

The humble and lowly-born often receive great praise.

DESPOTISM.

Thyest. 214.

ATR. Ubicumque tantum honesta dominant licent,
Precario regnatur. SAT. Ubi non est pudor,
Nec cura juris, sanctitas, pietas, fides :
Instabile regnum est. ATR. Sanctitas, pietas, fides,
Privata bona sunt ; qua juvat, reges eant.

ATR. Wherever a ruler is subject to the law, his power is of precarious tenure. SAT. Nay, rather where neither modesty nor respect for the law or gods, piety nor faith, hold sway, there power is unstable. ATR. My opinion is, that respect for the gods, piety, and faith are merely virtues of men in private stations. Let kings be unshackled in their authority.

A BAD BROTHER NOT TO BE INJURED.

Thyest. 219.

Nefas nocere vel malo fratri puta.

Consider it impious to injure even a bad brother.

GREAT COUNSELS BETRAYED BY THE COUNTENANCE.

Thyest. 332.

Magna nolentem quoque

Consilia produunt.

Great counsels betray even the man who is unwilling that his plans should be discovered.

RETIREMENT TO BE PREFERRED.

Thyest. 388.

Rex est, qui metuit nihil.

Rex est, qui cupiet nihil.

Hoc regnum sibi quisque dat.

Stet, quicumque volet, potens

Aulæ culmine lubrico :

Me dulcis saturet quies ;

Obscuro positus loco,

Leni perfruar otio.

He is a king who is subject to neither fears nor desires. Every one can confer this on himself. Let whosoever chooses walk along the slippery paths of the court, I prefer peaceful repose, and, resigned to the obscurity of an humble life, shall enjoy the pleasures of retirement.

THE GIVER TO BE LOOKED AT.

Thyest. 416.

Cum quod datur spectabis, et dantem adspice!
While you look at what is given, look also at the giver.

THE POOR ENJOY A SECURE REPAST.

Thyest. 450.

O quantum bonum est,
Obstare nulli, capere securas dapes
Humi jacentem! Scelera non intrans casas,
Tutusque mensa capitur angustâ cibus;
Venenum in auro bibitur. Expertus loquor:
Malam bonæ præferre fortunam licet.

What pleasure it is to stand in the way of no one, to be able to enjoy a secure repast! Crimes do not enter into the cottages of the poor; we may eat our food with safety on an humble table; poison is quaffed from golden cups. I speak from experience: an obscure life is preferable to one spent in a high station.

CAUTION.

Thyest. 487.

Serum est cavendi tempus in mediis malis.

It is too late to be on our guard when we are in the midst of misfortunes.

TO-MORROW.

Thyest. 619.

Nemo tam divos habuit faventes,
Crastinum ut possit sibi polliceri.

Nobody has ever found the gods so much his friend that he can promise himself another day.

LOVE OF LIFE.

Thyest. 882.

Vitæ est avidus, quisquis non vult,
Mundo secum moriente, inori.

That man must be enamoured of life who is not willing to die when the world reaches its last day.

THE MISERABLE.

Thyest. 938.

Proprium hoc miseros sequitur vitium,
Nunquam rebus credere lætis.
Redeat felix Fortuna licet,
Tamen afflictos gaudere piget.

This is the peculiarity of the wretched that they can never believe that happiness will last. Even though good fortune returns, yet they rejoice in fear and trembling.

PASSIONS ENCOURAGED BY YIELDING.

Hipp. 134.

Qui blandiendo dulce nutrit malum,
Sero recusat ferre, quod subiit, jugum.

Who at the first
Resists love's charge, comes off a victor still;
But he who soothes and nurses the sweet ill,
Too late, alas! the yoke denies to bear
Himself assumed.

FIRST STEP FROM SIN.

Hipp. 140.

Honestâ primum est velle, nec labi viâ;
Pudor est secundus, nosse peccandi modum.

'Tis the first step from sin, to have the will
T' oppose; next shame to know a mean in ill.

PANGS OF A GUILTY CONSCIENCE ARE NEVER AT REST.

Hipp. 163.

Quid pœna præsens, consciæ noctis pavor,
Animusque culpâ plenus et semet timens?
Scelus aliqua tutum, nulla securum tulit.

What pain
Is't of a guilty conscience to sustain
The waking horror! and a soul o'erlaid
With its own crimes, and of itself afraid!
Some safely may, none e'er secure did sin.

THE GREAT IN POWER.

Hipp. 215.

Quod non potest, vult posse, qui nimium potest.

Above their powers the great in power aspire,
Would by their wills impossibles acquire.

A REMEDY.

Hipp. 249.

Pars sanitatis velle sanari fuit.

'Tis to the mind
Some part of cure to be for cure inclined.

MODES OF DEATH.

Hipp. 475.

Quam varia leti genera mortalem trahunt
 Carpuntque turbam, pontus, et ferrum, et doli !
 Sed fata credas deesse : sic atram Styga
 Jam petimus ultro.

Alas ! how many kinds of death there be
 Attending man ! seas, sword, and treachery.
 Say we were subject to no laws of fate,
 Yet of ourselves we haste to our lives' date,
 To Styx' dark shades.

A TIMID BEGGAR COURTS A DENIAL.

Hipp. 594.

Qui timide rogat,
 Docet negare.
 They who timorously stand
 T' intreat, teach to deny.

SUCCESSFUL CRIMES.

Hipp. 598.

Honesta quædam scelera successus facit.
 Some crimes have been made honest by success.

LIGHT GRIEFS.

Hipp. 607.

Curæ leves loquuntur, ingentes stupent.
 Small griefs can speak, great render us dumb.

CRIME.

Hipp. 721.

Scelere velandum est scelus.
 Mischief with mischief must be veil'd ; we see 't.
 'Tis safest, dangers that are fear'd, to meet.

BEAUTY.

Hipp. 761.

Anceps forma bonum mortalibus,
 Exigui donum breve temporis,
 Ut velox celeri pede laberis !
 Non sic prata novo vere decentia

Æstatis calidæ despoliat vapor ;
 Sævius solstitio cum medius dies,
 Et noctes brevibus præcipitat rotis
 (Languescunt folio lilia pallido,
 Et gratæ capiti deficiunt rosæ),
 Ut fulgor, teneris qui radiat genis,
 Memento rapitur, nullaque non dies
 Formosi spoliū corporis abstulit.
 Res est forma fugax : quis sapiens bono
 Confidat fragili ? Dum licet, utere.
 Tempus te tacitum subruet, horaque
 Semper præterita deterior subit.

Beauty, which few a good can style,
 Thou gift enjoy'd but a short while,
 How swiftly dost thou fly away !
 Not so the sun's meridian ray
 Spoils the fresh meadows of the green
 Which the late spring had clothed them in,
 When earth beneath the solstice fries,
 And the short night before him flies.
 Pale lilies languish, roses shed
 Their sweet leaves, grateful to the head.
 So soon that radiant tincture dies,
 That does soft cheeks vermilionise,
 Rapt in a moment. Every day
 From beauty bears some spoil away.
 None wise, then, such a fleeting toy
 Will trust ; but, while they may, enjoy ;
 Time does with silent motion haste,
 Succeeding hours are worse than past.

SECRECY.

Hipp. 876.

Alium silere quod voles, primus sile.
 If silence you 'd expect, first silence keep.

THE HUMBLE.

Hipp. 1124.

Minor in parvis Fortuna furit,
 Leviusque ferit leviora deus.

Small things do hardly feel
 The rage of fortune. What is low
 Heaven's high hand strikes with a slight blow.

ENDURE RATHER THAN COMMIT WICKEDNESS.

Phœnis. 494.

Quoties necesse est fallere aut falli a suis,
 Patiari potius ipse, quam facias, scelus.

When it is necessary to deceive or to be deceived by our friends
 we should endure rather than commit wickedness.

SLAVERY.

Phœnis. 598.

In servitutem cadere de regno grave est.
 To sink from a throne into slavery is misery.

WAR.

Phœnis. 629.

Fortuna belli semper ancipiti in loco est.
 The fortune of war is always doubtful.

A GOVERNMENT HATED.

Phœnis. 660.

Invisa nunquam imperia retinentur diu.
 A government that is hated seldom lasts.

FORTUNE.

Ædip. 86.

Haud est virile terga Fortunæ dare.
 It is not manly to turn our back on Fortune.

THE AFFLICTED.

Ædip. 213.

Dubiam salutem qui dat ad afflictis, negat.
 He who offers doubtful safety to the afflicted refuses it.

MODERATION TO BE SHEWN BY THOSE WHO ASPIRE TO

SUPREME POWER.

Ædip. 682.

Certissima est regnare cupienti via,
 Laudare modica, et otium ac somnum loqui.
 Ab inquieto sæpe simulatur quies.

To the man who aspires to supreme power, it is the wisest policy
 to shew himself enamoured of moderation, and to speak of nothing
 but the pleasure of quiet retirement.

PROSPERITY.

Ædip. 694.

Secunda non habent unquam modum.
 Prosperity has no bounds.

TERROR IS THE PROPER GUARD OF A KINGDOM.

Ædip. 703.

Odia qui nimium timet,
 Regnare nescit: regna custodit metus.
 He who dreads hatred too much, knows not how to reign. Ter-
 ror is the proper guard of a kingdom.

LET BYGONES BE BYGONES.

Ædip. 826.

Latere semper patere, quod latuit diu.
 Leave in concealment what has long been concealed.

EXCESS HAS AN UNSTABLE FOUNDATION.

Ædip. 910.

Quidquid excessit modum,
 Pendet instabili loco.
 Everything that exceeds the bounds of moderation has an un-
 stable foundation.

SUFFERINGS OF MANKIND FROM ON HIGH.

Ædip. 983.

Quidquid patimur mortale genus,
 Quidquid facimus, venit ex alto.
 Whatever mankind suffers or does, comes from on high.

MODERATION MAKES A THRONE STAND SURE.

Troad. 256.

Noscere hoc primum decet,
 Quid facere victor debeat, victus pati.
 Violenta nemo imperia continuit diu;
 Moderata durant; quoque Fortuna altius
 Evexit ac levavit humanas opes,
 Hoc se magis suppressere felicem decet,

Variosque casus tremere, metuentem deos
Nimium faventes. Magna momento obrui
Vincendo didici.

'Tis fit this first we learn to know, whate'er
The victor ought to do the vanquish'd bear.
No violent dominations long endure ;
'Tis moderation makes a throne stand sure.
When Fortune swells our state to an excess,
'Tis wisdom to restrain our happiness :
The turns of chance and too propitious powers
Still fearing ; conquest teaching how few hours
Can to subversion bring the greatest state.

A CRIME.

Troad. 291.

Qui non vetat peccare, cum possit, jubet.
Who ought, yet not forbids ill, bids the same.

MERCY SOMETIMES IN GIVING DEATH.

Troad. 329.

Mortem misericors sæpe pro vitâ dabit.
There's mercy sometimes shewn in giving death.

A KING.

Troad. 332.

Præferre patriam liberis regem decet.
Their kingdom's good
Kings should prefer before their children's blood.

SHAME.

Troad. 334.

Quod non vetat lex, hoc vetat fieri pudor.
What the law does not is by shame forbid.

LICENCE.

Troad. 336.

Minimum decet libere, cui multum licet.
The more your licence, to will less you ought.

DOES THE SOUL PERISH WITH THE BODY?

Troad. 371.

Verum est ? an timidos fabula decipit,
Umbras corporibus vivere conditis ?
Cum conjux oculis imposuit manum,
Supremusque dies solibus obstitit,
Et tristis cineres urna coërcuit :
Non prodest animam tradere funeri :
Sed restat miseris vivere longius ?
An toti morimur ? nullaque pars manet
Nostri ; cum profugo spiritus halitu
Immistus nebulis cessit in aëra,
Et nudum tetigit sublita fax latus ?
Ut calidis fumus ab ignibus
Vanescit spatium per breve sordidus ;
Ut nubes gravidas, quas modo vidimus,
Arctoi Boreæ disjicit impetus ;
Sic hic, quo regimur, spiritus effluet.
Post mortem nihil est, ipsaque mors nihil,
Velocis spatii meta novissima.
Spem ponant avidi ; solliciti metum.
Quæris, quo jaceas post obitum loco ?
Quo *non nata* jacent.
Tempus nos avidum devorat et chaos.
Mors individua est noxia corpori,
Nec parcens animæ. Tænara et aspero
Regnum sub domino, limen et obsidens
Custos non facili Cerberus ostio,
Rumores vacui, verbaque inania,
Et par sollicito fabula somnio.
Is it a truth ? or fiction blinds
Our fearful minds ?
That when to earth we bodies give,
Souls yet do live ?
That when the wife hath closed with cries
The husband's eyes,
When the last fatal day of light
Hath spoil'd our sight,
And when, to dust and ashes turn'd,
Our bones are urn'd—
Souls stand yet in no need at all
Of funeral,
But that a longer life with pain
They still retain ?

Or die we quite? nor ought we have
 Survives the grave?
 When like to smoke unmix'd with skies
 The spirit flies;
 And funeral tapers are applied
 To the naked side.
 As smoke, which springs from fire, is soon
 Dispersed and gone;
 Or clouds which we but now beheld,
 By winds dispell'd;
 The spirit, which informs this clay,
 So fleets away.
 Nothing is after death; and this,
 Too, nothing is:
 The goal or the extremest space
 Of a swift race.
 The covetous their hopes forbear;
 The sad, their fear.
 Ask'st thou, whene'er thou com'st to die,
 Where thou shalt lie?
 Where lie the unborn? Away time rakes us,
 Then chaos takes us.
 Death's individual: like kind
 To body or mind.
 Whate'er of Tanarus they sing,
 And hell's fierce king,
 How Cerberus still guards the port
 O' th' Stygian court;
 All are but idle rumours found,
 And empty sound;
 Like the vain fears of melancholy,
 Dreams and fabulous folly.

TO FEAR.

Troad. 425.

Miserrimum est timere, cum speres nihil.
 For to fear still,
 When hope hath left us, is the worst of ill.

NOBILITY.

Troad. 491.

Grave pondus illum, magna nobilitas, premit.
 A great and fatal weight on him doth lie,
 The greatness of his own nobility.

THE FIRST CHARGE.

Troad. 495.

Victor feroces impetus primos habet.
 The first charge of the victor's fury is the worst.

FEAR.

Troad. 515.

Levius solet timere, qui propius timet.
 The nearer that we fear, we fear the less.

SEVERITY.

Troad. 581.

Necessitas plus posse quam pietas, solet.
 Oft-times we see
 Severity works more than lenity.

TO UNLEARN.

Troad. 633.

Dediscit animus sero, quod didicit diu.
 The mind
 From what it long hath learnt is late declined.

TO EXTEND OUR CHARITY TO THE MISERABLE.

Troad. 697.

Misero datur quodcunque, fortunæ datur.
 When to the miserable we extend
 Our charity, we unto fortune lend.

SUDDEN DEATH TO BE DESIRED.

Troad. 869.

Optanda mors est, sine metu mortis mori.
 'Tis a courtesy
 Unprepossess'd with fear of death, to die.

TO BE COMPELLED TO COMMIT A CRIME.

Troad. 870.

Ad auctoresredit
 Sceleris coacti culpa.

On those
 The guilt of enforced crimes lie, who impose.

SLAVERY.

Troad. 989.

Domini pudet, non servitutis.
 I shame at such a lord, not servitude.

NONE MISERABLE BUT BY COMPARISON.

Troad. 1016.

Ferre, quam sortem patiuntur omnes,
 Nemo recusat;
 Nemo se credit miserum, licet sit.
 Tolle felices; removeto multo
 Divites auro; removeto centum
 Rura qui scindunt opulenta bubus:
 Pauperi surgent animi jacentes.
 Est miser nemo, nisi comparatus.
 Dulce in immensis posito ruinis,
 Neminem lætos habuisse vultus.

There none denies to bear that fate
 All suffer under: in a common woe
 None thinks himself unfortunate,
 Though he be so.
 Take hence the happy, lay the rich aside,
 Whose gold and fertile acres is their pride:
 The poor will raise their drooping heads. There's none
 Miserable but by comparison.
 To those by great calamities o'ertook,
 'Tis sweet to see none wear a cheerful look.

THE MOB.

Troad. 1128.

Magna pars vulgi levis
 Odit scelus spectatque.
 Most of the giddy vulgar seem to hate
 The act they come to see and perpetrate.

THE MOB.

Troad. 1143.

Stupet omne vulgus; et fere cuncti magis
 Peritura laudant.
 The vulgar minds are lost in strange dismay,
 Who, as their custom is, always commend
 Those who are going to their fatal end.

ANGER CONCEALED KILLS.

Med. 153.

Ira, quæ tegitur, nocet;
 Professæ perdunt odia vindictæ locum.
 Anger kills conceal'd;
 Hates miss of their revenge, when once reveal'd.

GRIEFS SMALL WHICH COUNSEL CAN GET THE BETTER OF.

Med. 155.

Levis est dolor, qui capere consilium potest,
 Et clepere sese; magna non latitant mala.
 That grief's but small which counsel can o'ersway:
 Great evils can't be hid.

FORTUNE TRAMPLES ON THE COWARD.

Med. 159.

MED. Fortuna fortes metuit, ignavos premit.
 NUTR. Tunc est probanda, si locum virtus habet.
 MED. Nunquam potest non esse virtuti locus.
 NUTR. Spes nulla monstrat rebus adflictis viam.
 MED. Qui nil potest sperare, desperet nihil.
 MED. The valiant fears; but tramples on
 The coward soul.
 NUTR. Then resolution
 Is good when the attempt is possible.
 MED. What
 To courage and a mind resolved is not?
 NUTR. No hope a remedy t' a lost affair
 Does shew.
 MED. Who nought can hope, should nought despair.

FORTUNE.

Med. 176.

Fortuna opes auferre, non animum, potest.
 Fortune may ravish from me my estate:
 My mind she never can.

A JUDGE.

Med. 194.

Si judicas, cognosce; si regnas, jube.
 If by the laws
 You govern, 'fore you judge, first understand.
 If by your will alone you rule, command.

HEAR THE OTHER SIDE.

Med. 199.

Qui statuit aliquid parte inaudita alterâ,
 Æquum licet statuerit, haud æquus fuerit.
 Who ought decrees, one side unheard, tho' he
 What's equal judge, acts without equity.

THE POWERFUL NOT TO BE ATTACKED WITH SAFETY.

Med. 430.

Nemo potentes adgredi tutus potest.
None can with safety attack the powerful.

A DESPOT'S WRATH.

Med. 494.

Gravis ira regum est semper.
The wrath of kings is heavy.

THE GAINER IS THE AUTHOR OF THE ILL.

Med. 500.

Cui prodest scelus,
Is fecit.
He to whose gain
Succeeds the ill, is the ill's author.

THE GOLDEN MEAN.

Agam. 100.

Quidquid in altum
Fortuna tulit, ruitura levat.
Modicis rebus longius ævum est.
Felix, mediæ quisquis turbæ
Sorte quietus,
Aurâ stringit littora tutâ.
Timidusque mari credere cymbam,
Remo terras propiore legit!

The higher the pinnacle to which fortune raises man, he falls with a heavier crash. Things moderate are of longer duration. Happy the man who quietly, in the midst of the crowd, passes along the shore with a safe breeze, and, fearful to trust his bark to the sea, hugs the shore.

MODESTY NEVER RETURNS.

Agam. 112.

Periere mores, jus, decus, pietas, fides,
Et, qui redire, cum perit, nescit, pudor.
Pure morals, justice, honour, piety, and faith have disappeared, and modesty, which never returns when it has once gone.

WICKEDNESS.

Agam. 115.

Per scelera semper sceleribus tutum est iter.
One crime follows another.

TIME OFTEN HEALS.

Agam. 130.

Quod ratio non quit, sæpe sanavit mora.
Time often heals what reason cannot.

EXTREME REMEDIES.

Agam. 153.

Extrema primo nemo tentavit loco.
No one has ever tried extreme remedies in the first place.

REPENTANCE NEVER TOO LATE.

Agam. 242.

Nam sera nunquam est ad bonos mores via.
Quem pœnitet peccasse, pœne est innocens.
It is never too late to turn from the error of our ways :
He who repents of his sins is almost innocent.

THE COURT.

Agam. 285.

Non intrat unquam regium limen fides.
Truth never enters within the threshold of kings.

FIDELITY.

Agam. 287.

Pretio parata vincitur pretio fides.
Fidelity that is bought with money may be overcome by money.

DELAY.

Agam. 426.

Omnis nimium longa properanti mora est.
Every delay, however trifling, seems too long to a man in haste.

DEATH.

Agam. 510.

In vota miseros ultimus cogit timor.
Fear of death drives the wretched to prayer.

CARES.

Agam. 665.

Magis exurunt,
Quos secretæ lacerant curæ.

Those whom secret cares torment suffer most.

PROSPERITY.

Agam. 934.

Poscunt fidem secunda, at adversa exigunt.

Prosperity asks for fidelity, but adversity imperatively demands it.

DEATH.

Agam. 995.

Rudis est tyrannus, morte qui pœnam exigit.

EL. Mortem aliquid ultra est?

ÆGISTH. Vita, si cupias mori.

That tyrant is foolish who inflicts death as a punishment. EL. Is there anything beyond death? ÆGISTH. Life, if you desire to die.

MISERY OF DEATH.

Her. Æt. 104.

Par ille est Superis, cui pariter dies
Et fortuna fuit; mortis habet vices,
Lente cum trahitur vita gementibus,
Quisquis sub pedibus fata rapacia,
Et puppem posuit fluminis ultimi,
Non captiva dabit brachia vinctulis,
Nec pompæ veniet nobile ferculum.

Nunquam est ille miser, cui facile est mori.

He is equal to the gods whose life and fortune close at the same moment; he feels the misery of death whose life is protracted amidst misery. Whosoever has trampled under foot Fate and the boat of Charon will not allow his arms to be bound in chains, nor to be led in triumph. That man can never be miserable who finds it easy to die.

DEATH.

Her. Æt. 122.

Felices sequeris, Mors, miseros fugis.

O Death! thou followest the happy and fleest the wretched.

VICISSITUDES.

Her. Æt. 228.

Felix, quisquis novit famulum
Regemque pati,
Vultusque potest variare suos!
Rapuit vires pondusque malis,
Casus animo qui tulit æquo.

Happy the man who can endure the highest and the lowest fortune. He who has endured such vicissitudes with equanimity has deprived misfortune of its power.

THINGS UNLAWFUL ARE PREFERRED.

Her. Æt. 357.

Illicita amantur; excidit, quidquid licet.
Fortuna amorem pejor inflammat magis.

What is unlawful is preferred; whatever one may do is little cared for. Misfortune only inflames love the more.

ANGER OF THE GODS.

Her. Æt. 441.

Cœlestis ira quos premit, miseros facit.

Those, whom the anger of Heaven attacks, it renders miserable.

THE PROSPEROUS.

Her. Æt. 713.

Semel profecto premere felices Deus
Cum cœpit, urget; hos habent magna exitus.

When God has once begun to throw down the prosperous, He overthrows them altogether: such is the end of the mighty.

THE GUILTY.

Her. Æt. 886.

Haud est nocens, quicumque non sponte est nocens.

He is not guilty, who is not guilty voluntarily.

THE SHADE OF A GREAT NAME.

Oct. 70.

Nunc in luctus servata meos,
Magni resto nominis umbra.

Preserved for grief alone, I remain the shade of a great name.

FORTUNE.

Oct. 377.

Quid me, potens Fortuna, fallaci mihi
Blandita vultu, sorte contentum meâ
Alte extulisti, gravius ut ruerem editâ
Receptus arce, totque prospicerem metus?

Why, O Fortune, did you allure me on by your deceitful countenance, and raise me aloft when I was satisfied with my own humble lot? Was it that I might fall with a heavier crash, and be the subject of many fears?

FATHER OF HIS COUNTRY.

Oct. 444.

Servare cives major est patriæ patri.

It is higher praise for the father of his country to preserve his fellow-citizens.

THE INDOLENT.

Oct. 453.

Inertis est nescire, quid liceat sibi.
Id facere, laus est, quod decet; non, quod licet.

It is the act of the indolent not to know what he may lawfully do. It is praiseworthy to do what is becoming, and not merely what is lawful.

FAITH.

Oct. 456.

Ferrum tuetur principem. SEN. Melius fides.
The sword protects the prince. SEN. Faith better.

HIGHEST VIRTUE.

Oct. 472.

Pulchrum eminere est inter illustres viros,
Consulere patriæ, parcere afflictis, ferâ
Cæde abstinere, tempus atque iræ dare,
Orbi quietem, seculo pacem suo.
Hæc summa virtus; petitur hæc cælum viâ.

It is honourable to excel amongst illustrious men, to consult for the good of one's country, to spare the afflicted, to refrain from savage slaughter and anger, to give peace to the world. This is the highest virtue: by this heaven is reached.

THE NOBLE.

Oct. 575.

Majora populus semper a summo exigit.

The people always require the best example to be set by the noblest in station.

THE COUNTENANCE BETRAYS THE PASSIONS.

De Ira. i. 1.

Nec ignoro, cæteros quoque affectus vix occultari, libidinem, metumque et audaciam dare sui signa et posse prænosci. Neque enim ulla vehementior intra cogitatio est, quæ nihil moveat in vultu.

Nor am I ignorant that other affections also are scarcely concealed—that lust, fear, and boldness shew themselves, and may be known beforehand. For there is no strong inward thought that does not betray itself in the countenance.

FEAR.

De Ira. ii. 11.

Necesse est multos timeat, quem multi timent.
He must necessarily fear many, whom many fear.

INNOCENCE.

De Ira. ii. 27.

Quam angusta innocentia est, ad legem bonum esse.

What a slight foundation for innocence it is, to be good only on account of the law!

VICES OF OTHERS.

De Ira. ii. 28.

Aliena vitia in oculis habemus; a tergo nostra sunt.
Other men's sins are before our eyes; our own, behind our back.

PUNISHMENT LOOKS TO THE FUTURE.

De Ira. ii. 31.

Ne homini quidem nocebimus, quia peccavit, sed ne peccet: nec unquam ad præteritum, sed ad futurum pæna referetur: non enim irascitur sed cavet.

We will not punish a man because he hath offended, but that he may offend no more; nor does punishment ever look to the past, but to the future; for it is not the result of passion, but that the same thing may be guarded against in future.

HATRED.

De Ira. ii. 33.

Hoc habent pessimum animi magnâ fortunâ insolentes; quos læserunt et oderunt.

Those minds, whom fortune hath made insolent, have this bad quality, that they hate those whom they have harmed.

ART.

De Brevit. Vit. 1.

Vita brevis est, longa ars.

Life is short, but art is long.

SHORTNESS OF LIFE.

De Brevit. Vit. 2.

Exigua pars est vitæ quam nos vivimus.

Short is that part of life which we really live.

LENGTH OF LIFE.

De Brevit. Vit. 8.

Non est itaque, quod quemquam propter canos aut rugas putes diu vixisse: non ille diu vixit, sed diu fuit.

And therefore never say that this man hath lived long, as his white head and wrinkled face shew: he hath not lived long, but has only been long in existence.

THE ERROR OF ONE MAN CAUSES ANOTHER TO ERR.

De Vit. Beat. 1.

Quod in strage hominum magnâ evenit, quum ipse se populus premit, nemo ita cadit, ut non alium in se adtrahat; primi exitio sequentibus sunt; hoc in omni vitâ accidere videas licet; nemo sibi tantummodo errat, sed alieni erroris et causa et auctor est.

As often happens in a great crowd of men, when the people press against each other, no one falls without drawing another after him, and the foremost are the cause of the ruin of those that follow: so it is in common life; there is no man that erreth to himself, but is the cause and author of other men's error.

A MULTITUDE.

De Vit. Beat. 2.

Argumentum pessimi turba est.

It is a proof of a bad cause when the multitude support it.

CONSCIENCE.

De Vit. Beat. 20.

Nihil opinionis causâ, omnia conscientiæ faciam: populo teste fieri credam, quidquid me conscio faciam.

I will do all things, not for opinion, but for conscience' sake: I shall believe that it is done in the sight of all men, whatsoever I do with my own knowledge.

BENEFITS.

De Benef. ii. 11.

Non est dicendum, quid tribuerimus: qui admonet, repetit. Non est instandum, non est memoria revocanda; nisi ut aliud dando, prioris admoneas.

We ought never to disclose that which we have given: he that upbraids a courtesy, asks it back. We must not importune; we ought never to refresh the memory about a former kindness, except it be to second it by another.

A BENEFIT.

De Benef. ii. 11.

Qui dedit beneficium taceat; narret, qui accepit.

Let him that hath done the good office conceal it; let him that hath received it disclose it.

THE NOBLE.

De Benef. iii. 15.

Generosi animi et magnifici est juvare, prodesse; qui dat beneficia, Deos imitatur; qui repetit, feneratores.

It is the property of a generous and noble mind to aid and do good to others: he who conferreth benefits, imitates the gods; he who demands them back is like the usurers.

AN OLD MAN.

De Tranquil. 3.

Nihil turpius est quam grandis natu senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem.

There is nothing more disgraceful than that an old man should have nothing to produce as a proof that he has lived long except his years.

BOOKS.

De Tranquil. 9.

Onerat discentem turba librorum, non instruit: multoque satius est paucis te auctoribus tradere quam errare per multos.

A large library is apt to distract rather than to instruct the learner; it is much better to confine yourself to a few authors than to wander at random over many.

SIN.

De Clement. i. 6.

Etiamsi quis tam bene purgavit animum, ut nihil obturbare eum amplius possit ac fallere, ad innocentiam tamen peccando pervenit.

Although a man hath so well purged his mind that nothing can trouble or deceive him any more, yet he reached his present innocence through sin.

THE POWERFUL.

De Clement. i. 8.

Ut fulmina paucorum periculo cadunt, omnium metu; sic animadversiones magnarum potestatum terrent latius, quam nocent: non sine causâ. Non enim quantum fecerit, sed quantum facturus sit, cogitatur in eo, qui omnia potest.

Even as lightning causes danger to few, but fear to all; so the punishments of mighty potentates are more full of fear than of evil, and not without reason. For in him that has power, all men consider, not what he does, but what he may do.

SEVERITY.

De Clement. i. 22.

Severitas, quod maximum remedium habet, assiduitate amittit auctoritatem.

Severity, if it be too frequently used, loses its authority, which is its chief use.

TIME.

Ep. 1.

Quædam tempora eripiuntur nobis, quædam subducuntur, quædam effluunt. Turpissima tamen est jactura, quæ per negligentiam venit: et si volueris attendere, magna vitæ pars elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus.

Some times are taken from us by force; some others are stolen from us; and others slip away. But the most disgraceful loss is that which arises from our own negligence; and if thou wilt seriously observe, thou shalt perceive that a great part of life flitteth from those who do evil, a greater from those who do nothing, and the whole from those who do not accomplish the business which they think that they are doing.

LOVE.

Ep. 9.

Si vis amari, ama.

If you wish to be loved, love.

THE MIND.

Ep. 9.

Omnia bona mea mecum sunt.

My all I carry with me.

HOW TO LIVE.

Ep. 10.

Sic vive cum hominibus, tanquam Deus videat; sic loquere cum Deo, tanquam homines audiant.

Live with men as if God saw you; speak with God as if men heard you.

WE CANNOT BE DEPRIVED OF PAST ENJOYMENT.

Ep. 12.

In somnum ituri, læti hilaresque dicamus:

Vixi! et, quem dederat cursum fortuna, peregi. Crastinum si adjecerit Deus, læti recipiamus. Ille beatissimus est, et securus sui possessor, qui crastinum sine sollicitudine expectat. Quisquis dixit "Vixi" quotidie ad lucrum surgit.

When we retire to rest, let us joyfully and contentedly say:—"I have lived and finished the course which Fortune had given me." If God grant us to-morrow, let us receive it with thankfulness. Thrice happy is he, and thoroughly master of himself, who can look forward to to-morrow without anxiety. Whoever has said, "I have lived," rises daily to the acquisition of gain.

FOLLY.

Ep. 13.

Inter cætera mala hoc quoque habet stultitia, semper incipit vivere.

Among other ills, folly has this also, that it is always beginning to live.

HOW TO LIVE.

Ep. 16.

Si ad naturam vives, nunquam eris pauper; si ad opinionem, nunquam eris dives.

If you shall live according to nature, you will never be poor; if according to opinion, you will never be rich.

MEN OF GENIUS.

Ep. 21.

Profunda supra nos altitudo temporis veniet; pauca ingenia caput inserent, et idem quandoque silentium obitura, oblivioni resistent, ac se diu vindicabunt.

There will come after us a long course of ages; a few men of great genius will raise their heads, and though by and by about to sink into the same silent tomb, they will resist the forgetfulness of mankind, and keep themselves a long time in reputation.

BEGINNING TO LIVE.

Ep. 23.

Molestum est, semper vitam inchoare: male vivunt, qui semper vivere incipiunt.

It is a tedious thing to be always beginning life: they live badly who always begin to live.

SELF-RESPECT.

Ep. 25.

Quum jam profeceris tantum, ut sit tibi etiam tui reverentia, licebit dimittas pædagogum.

When thou hast profited so much that thou art ashamed of thyself, thou mayst let go thy tutor.

ART.

Ep. 29.

Non est ars, quæ ad effectum casu venit.

That is not art which succeeds by chance.

AN OLD MAN.

Ep. 36.

Turpis et ridicula res est elementarius senex. Juveni parandum, seni utendum est.

It is an absurd and base thing to see an old man at his A, B, C. We should lay up in our youth what we are to make use of in our old age.

MANNERS.

Ep. 36.

In mores fortuna jus non habet.

Fortune hath no power over manners.

PEDIGREE.

Ep. 44.

Si quid est aliud in philosophiâ boni, hoc est, quod stemma non inspicit. Omnes, si ad originem primam revo-centur, a Diis sunt.

If there is anything good in philosophy, it is this, that it does not regard nobility. All, if we look back to their first origin, are sprung from the gods.

THE GENTLEMAN.

Ep. 44.

Quis est generosus? ad virtutem bene a naturâ compositus. Non facit nobilem atrium plenum fumosis imaginibus. Nemo in nostram gloriam vixit: nec, quod ante nos fuit, nostrum est. Animus facit nobilem, cui ex quâcumque conditione supra fortunam licet surgere.

Who is the gentleman? He that is well prepared by nature for virtue. It does not make a nobleman to have his court full of smoky images. No man lived for our glory, neither is that, which was before us, ours. The mind makes the nobleman, which enables us to rise from the basest condition above fortune.

BOOKS.

Ep. 45.

Non refert quam multos libros, sed quam bonos habeas; lectio certa prodest, varia delectat.

It is of no consequence how many books, but how good, thou hast; careful reading profiteth, while that which is full of variety delighteth.

TO-MORROW.

Ep. 45.

Recognosce singulos, considera universos; nullius non vita spectat in crastinum.

Examine each individual, and consider the whole world, and you will find that there is no man's life that is not aiming at to-morrow.

MANNERS.

Ep. 47.

Sibi quisque dat mores; ministeria casus assignat.
Each giveth himself manners: chance bestoweth his office in life.

SWIFTNESS OF TIME.

Ep. 49.

Infinita est velocitas temporis, quæ magis apparet resipientibus.

The swiftness of time is infinite, as is still more evident when we look back upon the past.

LANGUAGE OF TRUTH.

Ep. 49.

Veritatis simplex oratio est.
The language of truth is simple.

ORIGINAL SIN.

Ep. 50.

Ad neminem ante bona mens venit, quam mala.
To no man comes a good mind before an evil.

TO DO A THING WILLINGLY.

Ep. 61.

Ita dico, qui imperia libens excipit, partem acerbissimam servitutis effugit, facere quod nolit. Non, qui jussus aliquid facit, miser est: sed qui invitus facit.

I maintain that he who willingly submits to another man's command has escaped from the most cruel part of servitude,—that is to say, to do that which he is unwilling to do. The most miserable man is not he that has a command put upon him, but the man that does it against his will.

TO LEARN.

Ep. 76.

Tamdiu discendum est, quamdiu nescias et, si proverbio credimus, quamdiu vivas.

Thou must learn as long as thou art ignorant, and, if we give credit to the proverb, so long as thou livest.

RETIREMENT.

Ep. 82.

Otium sine literis mors est, et hominis vivi sepultura.
Retirement without study is death and the grave of a living man.

LIFE.

Ep. 93.

Non vixit iste, sed in vitâ moratus est; nec sero mortuus est, sed diu.

This man lived not, but merely had an abode in this life: he died not lately, but long ago.

DO AS YOU WOULD BE DONE BY.

Ep. 94.

Ab alio expectes, alteri quod feceris.
Expect from another what you do to another.

DIGNITY.

Ep. 101.

Facilius crescit dignitas quam incipit.
Dignity increases more easily than begins.

LIFE.

Ep. 101.

Quam stultum est, ætatem disponere ne crastini quidem dominum! O quanta dementia est spes longas inchoantium!

What a foolish thing it is to promise ourselves a long life, who are not masters of even to-morrow! How mad are they who live on long hopes!

LIKE SPEECH, LIKE LIFE.

Ep. 114.

Talis hominibus est oratio, qualis vita.
Men's conversation resembles their kind of lives.

YOUNG MEN OUT OF A BAND-BOX.

Ep. 115.

Nōsti complures juvenes, barbā et comā nitidos, de capulā totos : nihil ab illis speraveris forte, nihil solidum Oratio vultus animi est.

You know some young men, with beard and hair so trimmed, as if they had stepped out of a band-box, but you could expect nothing great from such parties. The conversation is the index of the mind.

TO STRIVE AGAINST NATURE.

Ep. 122.

Contra naturam nitentibus, non alia vita est, quam contra aquam remigantibus.

The life of those who strive against nature is no otherwise than theirs who strive against the stream.

TALE-BEARERS.

Ep. 123.

Pessimum genus hominum videbatur, qui verba gestarent : sunt quidam, qui vitia gestant. Horum sermo multo nocet : nam etiamsi non statim officit, semina in animo relinquit ; sequiturque nos, etiam quum ab illis discessimus, resurrecturum postea malum.

Tale-bearers were reputed the worst sort of men ; but some there are which bear vices. The speech of these sort of men is productive of much mischief ; for although it hurts not instantly, yet it leaves some seeds in the mind, and it follows us even when we have left them, likely hereafter to enkindle in us a new evil.

SILIUS ITALICUS

DILIGENCE IN WAR.

Pun. i. 569.

Tempore Martis

Utendum est rapto, et grassandum ad clara periclis.

A speedy diligence is best in war ;
The way to honour is where dangers are.

SENATE OF ROME.

Pun. i. 609.

Concilium vocat augustum, castāque beatos
Paupertate Patres, ac nomina parta triumphis
Consul, et æquantem superos virtute senatum.
Facta animosa viros, et recti sacra cupido
Attollunt, hirtæque comæ, neglectaque mensa,
Dexteraque a curvis capulo non segnīs aratris :
Exiguo faciles, et opum non indiga corda,
Ad parvos curru remeabant sæpe penates.

The consul calls a solemn council, where
Fathers of unstain'd poverty appear ;
Whose worthy names do from their triumphs rise,
A senate that in virtue equalise
The gods ; such men as valiant acts to fame
Commend ; whom just desires of right enflame ;
Their beards and hair neglected on their brow ;
Their hands familiar with the crooked plough ;
Content with little ; hearts whom no desire
Of wealth torments ; who often did retire
To their small lares in triumphal cars.

TRUE VIRTUE.

Pun. ii. 578.

Ardua virtutem profert via : pergite primi
Nec facilem populis, nec notam invadere laudem.

True virtue gets esteem
From hardest things. Go on, that praise to gain,
Which hardly meaner people can obtain.

DEATH MUST COME IN PEACE OR WAR.

Pun. iii. 134.

Et pace et bello cunctis stat terminus ævi,
Extremumque diem primus tulit : ire per ora
Nomen in æternum paucis mens ignea donat,
Quos pater ætheriis cœlestum destinat oris.

In peace or war, we all must have
A period to our life. Our first day gave
A being to our last. Brave thoughts do few
Enflame, by noble actions, to pursue
Eternal fame : such only mighty Jove
Hath destined to the bless'd abodes above.

VALOUR SUPPRESSED.

Pun. iii. 580.

Blandoque veneno
Desidiæ virtus paullatim evicta senescit.
Valour suppress'd doth perish by degrees.

THE VULGAR.

Pun. iv. 8.

Adstruit auditis, docilis per inania rerum
Pascere rumorem vulgi, pavor.

The people's fear,
Apt to believe the vainest things they hear,
The rumour feeds.

PATIENCE.

Pun. vi. 375.

Nec tam fugisse cavendo
Adversa egregium, quam perdomuisse ferendo.

Nor is't so honourable to
Avoid misfortunes by our vigilance,
As to o'ercome by noble sufferance
Whatever Fate can do.

MISERY REMINDS MAN OF GOD.

Pun. vii. 88.

Tanta adeo, cum res trepidæ, reverentia divûm
Nascitur: at raræ fumant felicibus aræ.

From the approach of miseries
So great a reverence of the gods doth rise.
The happy seldom to their altars come.

TO INJURE OUR COUNTRY.

Pun. vii. 554.

Accipe, et æterno fixum sub pectore serva:
Succensere nefas patriæ, nec fœdior ulla
Culpa sub extremas fertur mortalibus umbras.

But this, my son, believe,
And from thy aged sire as truth receive:
To be incensed against our country is
A sin so great, that none, to the abyss
Of hell, can with a fouler crime descend.

THE GAULS.

Pun. viii. 16.

Quin etiam ingenio fluxi, sed prima feroces,
Vaniloquum, Celtæ, genus ac mutabile mentis,
Respectare domos: mærebant cæde sine ullâ
(Insolitum sibi) bella geri, siccasque cruoris
Inter tela siti Mavortis hebescere dextras.

Besides, the boasting Celtæ towards home
Began to look; a people of a light
Inconstant mind: fierce at the first in fight,
But if withstood, soon quell'd. They grieved to see
A war should be maintain'd from slaughter free,
(A thing to them unknown:) and while they stood
In arms, their hands were stiff and dry from blood.

ADVERSITY GROWS GREATER THROUGH FEAR.

Pun. x. 598.

Dura inter pavidos alitur fortuna sedendo,
Et gliscunt adversa metu.

By sitting still cross Fortune strength doth gain
Among the fearful, and adversity
Through fear grows greater.

FAITH TO BE KEPT IN DISTRESS.

Pun. xi. 163.

Magnum, atque in magnis positum populisque virisque,
Adversam ostentare fidem

'Tis noble still, in great
Affairs, with private men, or with a state,
To keep faith in distress.

TRUE KINDNESS.

Pun. xi. 167.

Is locus officio, cum cessant prospera, cumque
Dura ad opem fortuna vocat: nam læta fovere
Haudquaquam magni est animi decus.

That kindness is alone
That's offer'd when prosperity is done,
And that gives aid where fortune is declined.
For 'tis no honour to a gallant mind
To hug the fortunate.

PEACE.

Pun. xi. 595:

Pax optima rerum,
 Quas homini novisse datum est : pax una triumphis
 Innumeris potior : pax, custodire salutem
 Et cives æquare potens.

Let peace, that is the best of things
 To mortals known ; peace, that more honour brings
 Than myriads of triumphs ; peace, that can
 Our common safety keep, and make this man
 Equal to that.

BE DARING IN WAR.

Pun. xiii. 772.

Turpis lenti sollertia Martis.
 Audendo bella expeditas : pigra extulit arctis
 Haud unquam sese virtus. Tu magna gerendi
 Præcipita tempus : mors atra impendit agenti.

A dull sedulity
 In war is base. Thou, by activity
 And daring, mayst accomplish greatest wars.
 Slow valour never yet unto the stars
 Herself hath raised. Do thou precipitate
 The time of thy great deeds. Black death doth wait
 Upon the active man.

STATIUS

THE DEMAGOGUE.

Theb. i. 171.

Aliquis, cui mens humili læsisse veneno
 Summa, nec impositos unquam cervice volenti
 Ferre duces.

Then one, by nature ready to complain,
 Alike dissatisfied with every reign,
 Well taught to feed rebellious faction's flame,
 And brand with calumny the royal name.

A TIGER.

Theb. ii. 128.

Qualis ubi auditio venantum murmure tigris
 Horruit in maculas, somnosque excussit inertes ;
 Bella cupit, laxatque genas et temperat ungues ;
 Mox ruit in turmas, natisque alimenta cruentis
 Spirantem fert ore virum.

Thus when a sleeping tiger from afar
 Hears the still preludes of approaching war,
 He starts, calls forth his spots, expands his jaws,
 Wakes to the promised fight, and points his claws ;
 Then, bounding through the thickets of the wood,
 Bears to his bloody whelps the reeking food.

THE COWARD.

Theb. i. 661.

Fors æqua merentes

Respicit.

Fortune consigns the coward to the grave,
 But for his country's sake preserves the brave.

ENVY.

Theb. ii. 16.

Unus ibi ante alios, cui læva voluntas
 Semper, et ad superos hinc est gravis exitus, ævi
 Insultare malis, rebusque ægrescere lætis.

But one who sickens at another's joy,
 Prone to insult, and eager to destroy.

AMBITION.

Theb. ii. 489.

O cæca nocentum
 Consilia ! o semper timidum scelus !
 Oh ! fatal madness of the ambitious soul.

FEAR.

Theb. iii. 5.

Tunc plurima versat
 Pessimus in dubiis augur timor.
 Fear, that anticipates the voice of fame,
 And loves new objects of despair to frame.

TO-MORROW.

Theb. iii. 562.

Quid crastina voveret ætas,
Scire nefas homini.

The depths of Fate involved in errors lie,
Impervious and remote from mortal eye.

BLINDNESS OF MAN.

Theb. vi. 718.

Pro ! fors, et cæca futuri
Mens hominum.

So blind are mortals to the future state,
So sudden the vicissitudes of Fate.

MERCY.

Theb. vi. 816.

Pulchrum est vitam donare minori.
'Tis more than fame to spare the vanquish'd.

LOVE OF LIFE.

Theb. viii. 386.

Qui mente novissimus exit,
Lucis amor.
The love of life, too, flies among the rest,
The last that lingers in the human breast.

SLEEP.

Theb. x. 84.

Stat super occiduae nebulosa cubilia noctis,
Æthiopasque alios, nulli penetrabilis astro
Lucus iners, subterque cavis grave rupibus antrum
It vacuum in montem, qua desidis atria Somni
Securumque larem segnis Natura locavit.
Limen opaca Quies, et pigra Oblivia servant,
Et nunquam vigili torpens Ignavia vultu.
Otia vestibulo, pressisque Silentia pennis
Muta sedent, abiguntque truces a culmine ventos,
Et ramos errare vetant, et murmura demunt
Alitibus : non hic pelagi, licet omnia clament
Littora, non ullus cœli fragor : ipse profundis

Vallibus effugiens speluncæ proximus amnis
Saxa inter scopulosque tacet : nigrantia circa
Armenta, omne solo recubat pecus, et nova marcent
Germina, terrarumque inclinat spiritus herbas.
Mille intus simulacra dei cælaverat ardens
Muciber : hic hæret lateri redimita Voluptas,
Hic comes in requiem vergens Labor : est ubi Baccho,
Est ubi Martigenæ socium pulvinar Amori
Obtinet : interius tectum in penetralibus altis
Et cum Morte jacet : nullique ea tristis imago.
Ipse autem, vacuus curis, humentia subter
Antra soporifero stipatus flore, tapetas
Incubat : exhalant vestes, et corpore pigro
Strata calent, supraque torum niger efflat anbelo
Ore vapor : manus hæc fusos a tempore lævo
Sustentat crines, hæc cornu oblita remisit.

Far on the confines of the western main,
Where Æthiopia bounds her wide domain,
There stands a grove that casts a shade afar,
Impenetrable to the brightest star,
Beneath whose hollow rocks a cave descends
Of depth immense, and in the mountain ends.
Here all-disposing Nature fix'd th' abode
Of Somnus, and secured the drowsy god.
Sloth, who scarce knows an interval from sleep,
Rest motionless, and dark Oblivion keep
Eternal sentry at the gloomy gate :
There listless Ease and awful Silence sate
With close-contracted wings, and still as Death,
Repel the winds, and hush each murmur's breath.
No rustling foliage here is heard to move ;
No feather'd songsters warble through the grove ;
No lightnings glare, no crashing thunders roar,
No foamy waves, rebounding from the shore.
The neighb'ring stream along the valley glides,
And rolls between the rocks his noiseless tides.
The sable herds and flocks from food abstain,
Or only graze, recumbent on the plain :
Nor stops the infection here, but spreads around,
And withers herbs just springing from the ground.
Within, a thousand statues of the god
Were grav'd by Vulcan. Here was seen to nod
Pleasure, with over-acted joys oppress'd,
And healthful Toil, ne'er physic'd into rest ;
There Love from am'rous cares a respite stole,
And Bacchus snored o'er a half-finish'd bowl.
Deep, deep within, Death, his half-brother, lies ;
His face was void of terror, closed his eyes.

Beneath the dew-bespangled cavern lay
The god himself, and dozed his cares away.
The roof was verdant; his own poppies spread
A carpet soft, and swell'd the rising bed.
His mouth half-shut, breathes soporific dreams,
And his warm vests exhale the vap'ry streams.
One hand sustains his head; the horn drops down
Unheeded, from his other torpid grown.

TACITUS

TRAITORS.

Ann. i. 58.

Proditores etiam iis, quos anteponunt, invisunt.
Traitors are odious, even to those who profit by the treason.

HATRED.

Ann. i. 69.

Odia in longum jaciens, quæ reconderet, auctaque promeret.

Sowing the seeds of hatred, which would work in secret, and at a distant day break out with collected force.

INSTABILITY OF HUMAN AFFAIRS.

Ann. i. 72.

Cuncta mortalium incerta; quantoque plus adeptus foret, tanto se magis in lubrico dictitans.

Alleging the instability of human affairs and the danger of the sovereign, always growing in proportion to the eminence on which he stands.

DOMESTIC EXPENSES.

Ann. ii. 33.

Neque in familiâ et argento, quæque ad usum parentur, nimium aliquid aut modicum, nisi ex fortunâ possidentis. Distinctos senatus et equitum census, non, quia diversi naturâ, sed ut locis, ordinibus, dignationibus antissent et aliis, quæ ad requiem animi aut salubritatem corporum parentur. Nisi forte clarissimo cuique plures curas,

majora pericula subeunda; delenimentis curarum et periculorum carendum esse.

In matters of domestic expense, such as plate, retinue, the measure of economy or extravagance must be determined by the circumstances of the family. Nothing is mean, nothing superfluous, but what is made so by the condition of the parties. The fortune of a senator, as settled by law, differs from the qualification of a Roman knight. Has nature made a distinction between them? No; it is civil policy that draws the line; and surely it is fit that they who stand high in rank, in honours, and public station, should live in suitable splendour, not only furnished with the necessities but also with the elegancies of life. High station is at best a post of danger. Will any one argue that men in office are to drudge in business, condemned to endless toil without the means of repairing the waste of labour, and without a comfort to soothe anxiety?

SECRETS OF EMPIRE.

Ann. ii. 36.

Haud dubium erat, eam sententiam altius penetrare, et arcana imperii tentari.

This motion, beyond all doubt, had a deeper aim, pointing directly at the policy of the times, and the secret maxims of the court.

FALSE COMPASSION.

Ann. ii. 38.

Languescet alioqui industria, intendetur socordia, si nullus ex se metus aut spes; et securi omnes aliena subsidia expectabunt, sibi ignavi, nobis graves.

By false compassion we injure the community; industry will go to ruin; sloth will predominate; men will no longer depend on themselves, but having from their own conduct nothing to hope or fear, they will look to their neighbours for support; they will first abandon their duty, and then be a burden on the public.

TRUTH.

Ann. ii. 39.

Veritas visu et morâ, falsa festinatione et incertis valescunt.

Truth is brought to light by time and reflection, while falsehood lives by bustle, noise, and precipitation.

FALSE GRIEF.

Ann. ii. 77.

Nulli jactantius moerent, quam qui maxime lætantur.

None grieve with so much ostentation as those who in their hearts rejoice at the event.

THE COMMONWEALTH.

Ann. iii. 6.

Principes mortales, rempublicam æternam esse.

Whatever be the fate of noble families, the commonwealth is immortal.

FORTUNE TURNS EVERYTHING TO A JEST.

Ann. iii. 18.

Quanto plura recentium seu veterum revolve, tanto magis ludibria rerum mortalium cunctis in negotiis observantur.

When we review what has been doing in the world, is it not evident that in all transactions, whether of ancient or of modern date, some strange caprice of fortune turns all human wisdom to a jest?

LAWS IN A CORRUPT STATE.

Ann. iii. 27.

Corruptissimâ republicâ plurimæ leges.

When the state is most corrupt, the laws are most numerous.

PEACE.

Ann. iii. 44.

Miseram pacem vel bello bene mutari.

Even war is preferable to a wretched and dishonourable peace.

SAYING OF TIBERIUS.

Ann. iii. 65.

Memoriæ proditur, Tiberium, quotiens curiâ egrederetur, Græcis verbis in hunc modum eloqui solitum, "O homines ad servitutem paratos!"

We are informed by tradition that Tiberius, as often as he went from the Senate-house, used to exclaim in Greek, "Devoted men, how they rush headlong into bondage!"

TO BE CONSPICUOUS THOUGH UNSEEN.

Ann. iii. 76.

Eo magis præfulgebat, quod non videbatur.

He shone with the greater splendour because he was not seen.

CHASTITY.

Ann. iv. 3.

Neque fœmina, amissâ pudicitîâ, alia abnuerit.

When a woman has lost her chastity, she will shrink from no crime.

KINDNESSES.

Ann. iv. 18.

Beneficia eo usque læta sunt, dum videntur exsolvi posse: ubi multum antevenere, pro gratiâ odium redditur.

Obligations (such is the nature of the human mind) are only then acknowledged when it is in our power to requite them; if they exceed all measures, to be insolvent is painful, and gratitude gives way to hatred.

INFORMERS.

Ann. iv. 30.

Sic delatores, genus hominum publico exitio repertum, et pœnis quidem nunquam satis coercitum, per præmia eliciebantur.

In this manner informers, that pernicious crew, the bane and scourge of society, who in fact have never been effectually restrained, were now let loose, with the wages of iniquity in view, to harass and destroy their fellow-citizens.

THE BRITISH CONSTITUTION.

Ann. iv. 33.

Cunctas nationes et urbes populus aut primores aut singuli regunt: delecta ex his et consociata reipublicæ forma, laudari facilius, quam evenire, vel, si evenit, haud diuturna esse potest.

If we consider the nature of civil government, we shall find that in all nations the supreme authority is vested either in the people, or the nobles, or a simple ruler. A constitution compounded of these three simple forms may in theory be beautiful, but can never exist in fact; or if it should, it will be but of short duration.

EXAMPLE.

Ann. iv. 33.

Pauci prudentiâ honesta ab deterioribus, utilia ab noxiis, discernunt; plures aliorum eventis docentur.

Few are qualified by their own reflection to mark the boundaries between vice and virtue. To separate the useful from that which leads to destruction is not the talent of every man. The example of others is the school of wisdom.

THE LAST OF THE ROMANS.

Ann. iv. 34.

Cremutius Cordus postulatur, novo ac tunc primum audito crimine, quod, editis annalibus, laudatoque M. Bruto, C. Cassium Romanorum ultimum dixisset.

Cremutius Cordus is accused of a new, and till that time unheard-of crime. He had published a series of Annals. In that work, after eulogising Brutus, he styled Cassius the last of the Romans.

CALUMNY.

Ann. iv. 34.

Spreta exolescunt: si irascare, agnita videntur.

Neglected calumny soon expires; shew that you are hurt, and you give it the appearance of truth.

POSTERITY.

Ann. iv. 35.

Suum cuique decus posteritas rependit: nec deerunt, si damnatio ingruit, qui non modo Cassii et Bruti, sed etiam mei meminerint.

Posterity allows to every man his true value, and his proper honour. You may, if you will, by your judgment affect my life; but Brutus and Cassius will be still remembered, and my name may attend the triumph.

TALENTS PROSCRIBED BY TYRANTS.

Ann. iv. 35.

Quo magis socordiam eorum inridere libet, qui præsentis potentiâ credunt exstingui posse etiam sequentis ævi memoriam. Nam contra, punitis ingeniis, gliscit auctoritas: neque aliud externi reges, aut qui eâdem sævitâ usi sunt, nisi dedecus sibi, atque illis gloriam peperere.

Vain and senseless is the attempt, by an arbitrary act, to extinguish the light of truth, and defraud posterity of due information. Genius thrives under oppression; persecute the author, and you enhance the value of his work. Foreign tyrants, and all who have adopted their barbarous policy, have experienced this truth; by proscribing talents, they recorded their own disgrace, and gave the writer a passport to immortality.

PRAYER OF A GOOD MAN.

Ann. iv. 38.

Quæ saxo struuntur, si iudicium posterorum in odium vertit, pro sepulchris spernuntur. Proinde socios, cives, et deos ipsos precor: hos ut mihi ad finem usque vitæ quietam et intelligentem humani divinique juris mentem dunt; illos, ut, quandoque concessero, cum laude et bonis recordationibus, facta atque famam nominis mei prosequantur.

Piles of stone and marble structures, when the idol ceases to be adored, and the judgment of posterity rises to execration, are mere charnel houses, that moulder into ruin. I therefore now address myself to the allies of the empire, to the citizens of Rome, and to the immortal gods: to the gods, it is my prayer that, to the end of life, they may grant the blessing of an undisturbed, a clear, a collected mind, with a just sense of laws, both human and divine. Of mankind I request, that, when I am no more, they will do justice to my memory, and, with kind acknowledgments, record my name, and the actions of my life.

A MIND ENFEEBLED.

Ann. iv. 68.

Sunt molles in calamitate mortalium animi, effurdit lacrimas.

When the mind of man is enfeebled by misfortunes, he bursts into tears.

TYRANTS.

Ann. vi. 6.

Neque frustra præstantissimus sapientiæ firmare solitus est, si recludantur tyrannorum mentes, posse adspici laniatus et ictus; quando, ut corpora verberibus, ita sævitâ, libidine, malis consultis, animus dilaceretur.

So true is the saying of the great philosophers, the oracle of ancient wisdom, that if the minds of tyrants were laid open to our view, we should see them gashed and mangled with the whips and stings of horror and remorse. By blows and stripes the flesh is made to quiver; and in like manner, cruelty and inordinate passions, malice and evil deeds, become internal executioners, and, with increasing torture, goad and lacerate the heart.

PLANS OF REFORMATION.

Ann. vi. 17.

Acribus initiis, incurioso fine.

Like most plans of reformation, it was embraced at first with ardour; but the novelty ceased, and the scheme ended in nothing.

THE MOB.

Ann. vi. 22.

Neque mala vel bona, quæ vulgus putet.

Things are neither good nor bad, as they appear to the judgment of the mob.

MAN OF FORTITUDE.

Ann. vi. 22.

Multos qui conflictari adversis videantur, beatos; ac plerosque quanquam magnas per opes, miserrimos: si illi gravem fortunam constanter tolerant, hi prosperâ inconsulte utantur.

There are many who encounter adversity, that are happy; while some in the midst of riches are miserable: everything depends on the fortitude with which the former bear their misfortune, and on the manner in which the latter employ their wealth.

CAPACITY FOR BUSINESS.

Ann. vi. 39.

Nullam ob eximiam artem, sed quod par negotiis, neque supra erat.

Not for any extraordinary talents, but because he had a capacity of a level for business, and not above it.

DEMOCRACY.

Ann. vi. 42.

Populi imperium juxta libertatem; paucorum dominatio regis libidini propior est.

A regular democracy holds too much of civil liberty; while the domination of the few differs but little from absolute monarchy.

PRECEDENTS.

Ann. xi. 24.

Inveterascet hoc quoque: et quod hodie exemplis tue-mur, inter exempla erit.

The measure which I now defend by examples will, at a future day, become another precedent. It is now a new regulation; in time it will be history.

EMBELLISHMENT OF A STORY.

Ann. xi. 27.

Compositum miraculi causâ.

A story embellished merely to create astonishment.

POPULAR OPINION.

Ann. xiii. 19.

Nihil rerum mortalium tam instabile ac fluxum est, quam fama potentiæ, non suâ vi nixa.

In the mass of human affairs, there is nothing so vain and transitory as the fancied pre-eminence which depends on popular opinion, without a solid foundation to support it.

LOVERS' QUARRELS.

Ann. xiii. 44.

Tum, ut adsolet in amore et irâ, jurgia, preces, exprobratio, satisfactio.

The scene which usually occurs when love is stung to jealousy, was acted between the parties: reproaches, fond endearments, rage, and tenderness, war and peace, took their turn.

THE RESULT OF A GROSS ACT OF INIQUITY.

Ann. xiv. 44.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitatē publicâ rependitur.

There arises a great example from every gross act of iniquity, which, however individuals may suffer, tends ultimately to the public good.

THE AGENTS IN EVIL ACTIONS.

Ann. xiv. 62.

Malorum facinorum ministri quasi exprobrantes aspi-ciuntur.

The assistants in the commission of crimes are always regarded as if they were reproaching the act.

NEW BROOMS.

Ann. xv. 21.

Initia magistratuum nostrorum meliora ferme, finis inclinât.

Magistrates discharge their duties best at the beginning, and fall off at the conclusion.

LUST OF POWER.

Ann. xv. 53.

Cupido dominandi cunctis affectibus flagrantior est.
The lust of power is the strongest in the human breast.

THE BOLD.

Ann. xv. 59.

Etiam fortes viros subitis terri.
Even the bravest men are not proof against a surprise.

CUTTING JOKES.

Ann. xv. 68.

Sæpe asperis facetiis inlusus; quæ, ubi multum ex vero traxere, acrem sui memoriam relinquunt.

He had often made the prince the subject of his raillery; and raillery, when seasoned with truth, never fails to leave a sting that festers in the memory.

EFFECT OF INDOLENCE.

Ann. xvi. 18.

Utque alios industria, ita hunc ignavia ad famam protulerat.

While other men have been advanced to eminence by industry, this man succeeded by mere sluggishness and indolence.

ARBITER OF TASTE.

Ann. xvi. 18.

Inter paucos familiarium Neroni adsumptus est, elegantiae arbiter.

Being in favour at court, and cherished as the companion of Nero in his select parties, he was allowed to be the arbiter of taste and elegance.

CALUMNY.

Hist. i. 1.

Obtrectatio et livor pronis auribus accipiuntur: quippe adulationi fœdum crimen servitutis, malignitati falsa species libertatis inest.

Spleen and calumny are devoured with a greedy ear. Flattery wears a badge of servitude; while malignity speaks the tone of independence, and is therefore well received.

FREEDOM.

Hist. i. 1.

Rarâ temporum felicitate, ubi sentire, quæ velis, et, quæ sentias, dicere licet.

Through the rare felicity of the times, a man may think with freedom; and what he thinks, he may publish to the world.

ROMAN PEOPLE.

Hist. i. 16.

Neque enim hic, ut in ceteris gentibus, quæ regnantur certa dominorum domus, et ceteri servi: sed imperaturus es hominibus, qui nec totam servitutem pati possunt, nec totam libertatem.

It is not in Rome as in despotic governments, where one family towers above mankind, and their subjects groan in bondage. You are to reign over a people whom no extreme will suit: when in full possession of liberty, enemies to their own happiness; when reduced to slavery, impatient of the yoke.

A SUCCESSOR.

Hist. i. 21.

Suspectum semper invisumque dominantibus, qui proximus destinaretur.

The man, whom the public voice has named for the succession, is sure to be suspected by the reigning prince.

TO MEET DANGER WITH FORTITUDE.

Hist. i. 33.

Si cadere necesse est, occurrendum discrimini.

If a man must fall, he should manfully meet the danger.

THE COWARD IS A BOASTER AFTER BATTLE.

Hist. i. 35.

Ignavissimus quisque, et, ut res docuit, in periculo non ausurus, nimii verbis, linguâ feroces.

Every coward, who has shewed his timidity in the hour of danger, was the greatest boaster after the battle.

FOREBODING OF A STORM.

Hist. i. 40.

Neque populi aut plebis ulla vox, sed adtoniti vultus et conversæ ad omnia aures. Non tumultus, non quies: quale magni metus et magnæ iræ silentium est.

A deep and sullen silence prevailed. The very rabble was hushed. Amazement sat on every face. Their eyes watched every motion, and their ears caught every sound. The interval was big with terror; it was neither a tumult nor a settled calm, but rather the stillness of fear or smothered rage, such as often precedes some dreadful calamity.

NOT TO COME UP TO EXPECTATIONS.

Hist. i. 49.

Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset.

While no higher than a private citizen, his merit was thought superior to his rank; and the suffrages of mankind would have pronounced him worthy of empire, had he never made the experiment.

DANGEROUS ENTERPRISES.

Hist. i. 55.

Insitâ mortalibus naturâ, propere sequi, quæ piget inchoare.

Each man, as is usual in dangerous enterprises, expecting the bold example of his comrades, ready to second the insurrection, yet not daring to begin it.

FICKLENESS.

Hist. i. 69.

Militis animum mitigavit, ut est mos vulgo, mutabilem subitis, et tam pronum in misericordiam, quam inmodicus sævitæ fuerat.

He had the address to soothe the minds of the soldiers, who (such is the nature of the multitude) are easily inflamed, and with a sudden transition shift to the opposite extreme.

PROSPERITY.

Hist. ii. 7.

Rebus secundis etiam egregios duces insolescere.

In the hour of prosperity, even the most illustrious generals become haughty and insolent.

THE ELEVATION OF NEW MEN.

Hist. ii. 20.

Insitâ mortalibus naturâ, recentem aliorum felicitatem ægris oculis introspicere, modumque fortunæ a nullis magis exigere, quam quos in æquo videre.

Such is the nature of the human mind, disposed at all times to behold with jealousy the sudden elevation of new men, and to demand that he, who has been known in an humble station, should know how to rise in the world with temper and modest dignity.

A DISSOLUTE SOLDIERY.

Hist. ii. 21.

Segnem ac desidem et circo et theatris corruptum militem.

A slothful and listless soldiery, debauched by the circus and theatres.

CONTEST FOR EMPIRE.

Hist. ii. 74.

Imperium cupientibus nihil medium inter summa et præcipitia.

When the contest is for sovereign power, there is no middle course.

POPULACE.

Hist. ii. 90.

Vulgus tamen, vacuum curis, et sine falsi verique discrimine solitas adulationes edoctum, clamore et vocibus adstrepebat: abnuentique nomen Augusti, expressere, ut adsumeret: tam frustra, quam recusaverat.

The populace, as usual, knowing neither truth nor falsehood, and indifferent about both, paid their tribute of flattery with noise and uproar. They pressed him to accept the title of Augustus; he declined it for some time; but the voice of the rabble prevailed. He yielded to their importunity; but the compliance was useless, and the honour was of short duration.

POWER.

Hist. ii. 92.

Nec unquam satis fida potentia, ubi nimia est. Simul ipsum Vitellium, subitis offensis aut intempestivis blanditiis mutabilem, contemnebant metuebantque.

Power is never stable when it exceeds all bounds. They both despised and feared Vitellius, who was at one moment inflamed with anger, and at another the most lavish of his favours.

CHANGE.

Hist. ii. 95.

Magis alii homines, quam alii mores.

New men succeeded, but the measures were still the same.

QUALITIES OF A GENERAL.

Hist. iii. 20.

Ratio et consilium, propriæ ducis artes.

The proper qualities of a general are forethought and prudence.

INCONSIDERATE ACTIONS.

Hist. iii. 58.

Omnia inconsulti inpetus cæpta, initiis valida, spatio languescunt.

All enterprises, which are begun inconsiderately, are violent at the beginning, but soon languish.

TUMULT.

Hist. iv. 1.

In turbas et discordias pessimo cuique plurima vis: pax et quies bonis artibus indigent.

In seasons of tumult and public distraction, the bold and desperate take the lead; peace and good order are the work of virtue and ability.

RETALIATION.

Hist. iv. 3.

Tanto proclivius est injuriæ, quam beneficio, vicem exsolvere: quia gratia oneri, ultio in quæstu habetur.

So true it is that men are more willing to retaliate an injury than to requite an obligation; obligation implies a debt, which is a painful sensation; by a stroke of revenge, something is thought to be gained.

LIBERTY.

Hist. iv. 17.

Libertatem naturâ etiam mutis animalibus datam: virtutem proprium hominum bonum. Deos fortioribus adesse.

Liberty, that best gift, dealt out by the impartial hand of Nature, even to the brute creation.

THE COWARD.

Hist. iv. 34.

Seditiosissimus quisque ignavus.

Every coward is a demagogue.

THE POOR.

Hist. iv. 38.

Vulgus, alimenta in dies mercari solitum, cui una ex republicâ annonæ cura, clausum litus, retineri commeatus, dum timet, credebat.

The populace, who have never more than one day's provision, dreaded an approaching famine. Of all that concerns the public, the price of grain is their only care. Their fear at present was that, to cut off supplies from Rome, the coast of Africa was guarded, and what they feared they easily believed.

FAMILY UNION.

Hist. iv. 52.

Non legiones, non classes, perinde firma imperii munita, quam numerum liberorum. Nam amicos tempore, fortunâ, cupidinibus aliquando aut erroribus inminui, transferri, desinere: suum cuique sanguinem indiscretum, sed maxime principibus: quorum prosperis et alii fruuntur, adversa ad junctissimos pertineant.

Fleets and armies are not always the strongest bulwarks; the best resources of the sovereign are in his own family. Friends moulder away; time changes the affections of men; views of interest form new connexions; the passions fluctuate; desires arise that cannot be gratified; misunderstandings follow, and friendships are transferred to others; but the ties of blood still remain in force; and in that bond of union consists the security of the emperor. In his prosperity numbers participate; in the day of trouble, who, except his relations, takes a share in his misfortunes?

CONTESTS BETWEEN RELATIVES.

Hist. iv. 70.

Acerrima proximorum odia.

The hatreds of relatives are most violent.

THE JEWS.

Hist. v. 5.

Ægyptii pleraque animalia effigiesque compositas venerantur; Judæi mente solâ unumque numen intelligunt: profanos, qui deum imagines mortalibus materiis in species hominum effingant: summum illud et æternum neque mutabile neque interitum. Igitur nulla simulacra urbis suis, nedum templis, sinunt.

The Egyptians worship various animals, and also certain symbolical representations, which are the work of men. The Jews acknowledge one God only, and Him they see in the mind's eye, and Him they adore in contemplation, condemning as impious idolaters all, who, with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing Mind that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no statue was to be seen in their city, much less in their temple.

VIRTUE.

Agric. 1.

Adeo virtutes iisdem temporibus optime aestimantur, quibus facillime gignuntur.

So true it is that the age which is most fertile in bright examples is the best qualified to make a fair estimate of them.

MIND.

Agric. 3.

Naturâ tamen infirmitatis humanæ tardiora sunt remedia, quam mala; et, ut corpora lente augescent, cito extinguuntur, sic ingenia studiaque oppresseris facilius, quam revocaveris. Subit quippe etiam ipsius inertiae dulcedo: et invisâ primo desidia postremo amatur.

And yet such is the infirmity of the human mind, that, even in this juncture, the remedy operates more slowly than the disease; for as the body naturally is tardy in its growth, and rapid in decay, so the powers of genius are more easily extinguished than promoted to their full maturity. There is a charm in indolence that works by imperceptible degrees, and that listless inactivity, which at first is irksome, grows delightful in the end.

A WIFE.

Agric. 6.

In bonâ uxore tanto major laus, quanto in malâ plus culpæ est.

The praise of a valuable wife should always rise in proportion to the weight of censure that falls on such as violate the nuptial union.

FAME.

Agric. 9.

Haud semper errat fama; aliquando et elegit.

Common fame does not always err: it often takes the lead, and determines the choice.

A HOUSEHOLD.

Agric. 19.

A se suisque orsus, primam domum suam coercuit; quod plerisque haud minus arduum est, quam provinciam regere.

He began a reform in his own household—a necessary work, but often attended with no less difficulty than the administration of a province.

PLACABILITY.

Agric. 22.

Ceterum ex iracundiâ nihil supererat: secretum et silentium ejus non timeres. Honestius putabat offendere, quam odisse.

His anger soon passed away, and left no trace behind. From his silence you had nothing to fear. Scorning to disguise his sentiments, he acted always with a generous warmth, at the hazard of making enemies. To harbour secret resentment was not in his nature.

DEFEAT AND SUCCESS.

Agric. 27.

Atque illi, modo cauti ac sapientes, prompti post eventum ac magniloqui erant. Iniquissima hæc bellorum conditio est: prospera omnes sibi vindicant, adversa uni imputantur.

Even the prudent of the day before changed their tune with the event, and talked of nothing but victory and conquest. Such is the tax which the commanders of armies must always pay: the merit of success is claimed by all; calamity is imputed to the general only.

THE UNKNOWN.

Agric. 30.

Omne ignotum pro magnifico.
Everything unknown is magnified.

PEACE.

Agric. 30.

Auferre, trucidare, rapere, falsis nominibus imperium, atque, ubi solitudinem faciunt, pacem appellant.

To rob, to ravage, and to murder, in their imposing language, are the arts of civil policy. When they have made the world a solitude, they call it peace.

FEAR.

Agric. 32.

Metus et terror est, infirma vincula caritatis ; quæ ubi removeris, qui timere desierint, odisse incipient.

They are now enlisted by awe and terror : break their fetters, and the man who forgets to fear will seek revenge.

INJURIES.

Agric. 42.

Proprium humani ingenii est, odisse quem læseris.

It is the property of the human mind to hate those whom we have injured.

GLORY.

Agric. 44.

Et ipse quidem, quamquam medio in spatio integræ ætatis ereptus, quantum ad gloriam, longissimum ævum peregit.

Though he was snatched away in the vigour of life, yet if we consider the space his glory filled in the eyes of mankind, he may be said to have died full of years.

DOMITIAN.

Agric. 45.

Nero tamen subtraxit oculos, jussitque scelera, non spectavit : præcipua sub Domitiano miseriarum pars erat, videre et adspici, cum suspiria nostra subscriberentur, cum denotandis tot hominum palloribus sufficeret sævus ille vultus et rubor, quo se contra pudorem muniebat.

Even Nero had the grace to turn away his eyes from the horrors of his reign. He commanded deeds of cruelty, but never was a spectator of the scene. Under Domitian it was our wretched lot to behold the tyrant, and to be seen by him, while he kept a register of our sighs and groans. With that fiery visage, of a dye so red that the blush of guilt could never colour his cheek, he marked the pale languid countenance of the unhappy victims who shuddered at his frown.

THE DEAD.

Agric. 46.

Si quis piorum manibus locus ; si, ut sapientibus placet, non cum corpore extinguuntur magnæ animæ : placide quiescas, nosque, domum tuam, ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum

voces, quas neque lugeri neque plangi fas est : admiratione te potius, et immortalibus laudibus, et, si natura suppetet, æmulatu decoremus. Is verus honos, ea conjunctisimi cujusque pietas.

If in another world there is a pious mansion for the blessed ; if, as the wisest men have thought, the soul is not extinguished with the body, may you enjoy a state of eternal felicity ! From that station behold your disconsolate family ; exalt our minds from fond regret and unavailing grief to the contemplation of your virtues. Those we must not lament ; it were impiety to sully them with a tear. To cherish their memory, to embalm them with our praises, and if our frail condition will permit, to emulate your bright example, will be the truest mark of our respect, the best tribute your family can offer.

TERENTIUS

IGNORANCE.

And. Prol. 17.

Faciunt næ intelligendo, ut nihil intelligant.
Faith ! all their knowledge is they know nothing.

OBSCURE DILIGENCE.

And. Prol. 20.

Quorum æmulari exoptat negligentiam
Potius, quam istorum obscuram diligentiam.

Whose negligence he'd wish to emulate,
Rather than their dark diligence.

KINDNESS.

And. i. 1. 16.

Sed hoc mihi molestum est : nam isthæc commemoratio,
Quasi exprobratio est immemoris benefici.

And yet this troubles me : for this detail,
Forcing your kindness on my memory,
Seems to reproach me of ingratitude.

EXCESS.

And. i. 1. 34.

Nam id arbitror
Adprime in vitâ esse utile, ut ne quid nimis.

For this I hold to be the golden rule
Of life, "Too much of one thing's good for nothing."

COMPLIANCE.

And. i. 1. 41.

Obsequium amicos, veritas odium parit.
For as times go now,
Compliance raises friends and truth breeds hate.

BAD HEART.

And. i. 1. 137.

Mala mens, malus animus.
Bad mind, bad heart.

A SIMPLETON.

And. i. 2. 23.

Davus sum, non Œdipus.

I am a simple Davus, who can understand plain talk very well,
but I have not the sagacity of an Œdipus to fathom the enigma
which you propose.

A WISH.

And. ii. 1. 5.

Quoniam non potest id fieri, quod vis,
Id velis, quod possit.
Nay, prithee, Master, since the thing you wish
Cannot be had, e'en wish for that which may!

THE SICK.

And. ii. 1. 9.

Facile omnes, quum valemus, recta consilia ægrotis damus.
How readily do men at ease prescribe
To those who're sick at heart.

THANKS.

And. ii. 1. 30.

Ego, Charine, neutiquam officium liberi esse hominis puto,
Cum is nihil promereat, postulare id gratiæ adponi sibi.
It is, I think, scarce honesty in him
To look for thanks who means no favour.

SELF-LOVE.

And. ii. 5. 14.

Nullâne in re esse homini cuiquam fidem!
Verum illud verbum est, vulgo quod dici solet,
Omnes sibi malle melius esse, quam alteri.

Is there no faith in the affairs of men?
'Tis an old saying, and a true one too,
"Of all mankind each loves himself the best."

SAFETY.

And. iii. 1. 22.

Ego in portu navigo.
My vessel is in harbour, reckless of the troubled sea.

LOVERS.

And. iii. 3. 22.

Amantium iræ, amoris integratio est.
Quarrels of lovers but renew their love.

MALICE.

And. iv. 1. 1.

Hoccin' est credibile, aut memorabile,
Tanta vecordia innata cuiquam ut siet,
Ut malis gaudeant alienis, atque ex incommodis
Alterius, sua ut comparent commoda?

Is this to be believed or to be told?
Can then such inbred malice live in man,
To joy in ill, and from another's woes
To draw his own delight?

CHARITY AT HOME.

And. iv. 1. 10.

Ibi tum eorum impudentissima oratio est,
Quis tu es? quis mihi es? cur meam tibi?
Heus, proximus sum egomet mihi.

Then, too, O shameless impudence, they cry,
"Who then are you? and what are you to me?
Why should I render up my love to you?
Troth, neighbour, charity begins at home."

INCLINATION.

And. iv. 1. 34.

Scio : tu coactus tuâ voluntate es.
I know it ; you are constrain'd by inclination.

FROM THE HEART.

And. iv. 4. 55.

Paulum interesse censes, ex animo omnia,
Ut fert natura, facias, an de industriâ ?

Is there then
No difference, think you, whether all you say
Falls naturally from the heart, or comes
From dull premeditation ?

AS WE CAN.

And. iv. 5. 10.

Ut quimus, aiunt, quando ut volumus, non licet.

As we *can*, as the old saying goes,
When, as we *would*, we cannot.

SAFETY.

And. v. 2. 4.

Omnis res est jam in vado.

All is now secure.

GRAVITY.

And. v. 2. 16.

Tristis severitas inest in voltu, atque in verbis fides.

A grave severity is in his face,
And credit in his words.

TO HEAR WHAT IS DISPLEASING.

And. v. 4. 17.

Si mihi pergit, quæ volt, dicere ; ea, quæ non volt, audiet.

If he persists in saying
Whate'er he pleases, I shall make him hear
Something that may displease him.

ILLS OF LIFE.

And. v. 6. 3.

More hominum evenit, ut quod sim nactus mali,
Prius rescisceres tu, quam ego illud, quod tibi evenit boni.

'Tis after the old fashion, that my ills
Should reach your ears before your joys reach mine.

NOTHING NEW.

Eun. Prol. 41.

Nullum est jam dictum, quod non dictum sit prius.

Nothing's said now, but has been said before.

LOVE.

Eun. i. 1. 14.

In amore hæc omnia insunt vitia : injuriæ,
Suspiciones, inimicitia, induciæ,
Bellum, pax rursum. Incerta hæc si tu postules
Ratione certa facere, nihilo plus agas,
Quam si des operam, ut cum ratione insanias.

In love are all these ills : suspicions, quarrels,
Wrongs, reconcilements, war and peace again :
Things thus uncertain, if by reason's rules
You'd certain make, it were as wise a task
To try with reason to run mad.

FLATTERERS.

Eun. ii. 2. 17.

Est genus hominum, qui esse primos si omnium rerum
volunt,

Nec sunt : hos consector. Hisce ego non paro me ut
rideant ;

Sed his ultro arrideo, et eorum ingenia admiror simul.
Quidquid dicunt, laudo : id rursum si negant, laudo id
quoque.

Negat quis ? nego : ait ? aio. Postremo imperavi egomet
mihi

Omnia assentari. Is quæstus nunc est multo uberrimus.

There are
A kind of men who wish to be the head
Of every thing ; but are not. These I follow,
Not for their sport and laughter, but for gain.
To laugh with them, and wonder at their parts.
Whate'er they say, I praise it ; if, again,
They contradict, I praise that too. Does any
Deny ? I too deny : Affirm ? I too
Affirm : and, in a word, I've brought myself
To say, unsay, swear, and forswear at pleasure ;
And that is now the best of all professions.

CHANGE.

Eun. ii. 2. 45.

Omnium rerum, heus, vicissitudo est.

There is, alas! a change
In all things.

MEN OF WIT.

Eun. iii. 1. 9.

Labore alieno magnam partam gloriam
Verbis sæpe in se transmovet, qui habet salem,
Qui in te est.

Men of wit, like you,
The glory, got by others' care and toil,
Often transfer unto themselves.

SILENCE.

Eun. iii. 2. 23.

Tacent: satis laudant.

Dumb? Praise sufficient.

THE WAYS OF WOMEN.

Eun. iv. 7. 42.

Immo certe, novi ingenium mulierum:
Nolunt, ubi velis: ubi nolis, cupiunt ultro.

I know
The ways of women. When you will, they won't:
And when you won't, they're dying for you.

SAFETY TO YOUNG MEN.

Eun. v. 4. 18.

Nôsse omnia hæc, salus est adolescentulis.

All this to know is safety to young men.

NEIGHBOURHOOD.

Heaut. i. 1. 4.

Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinquâ parte amicitiae puto,
Facit, ut te audacter moneam, et familiariter:
Quod mihi videre præter ætatem tuam
Facere, et præterquam res te adhortatur tua.

Yet or your virtue or good neighbourhood,
(Which is in my opinion kin to friendship,)

Urge me to tell you fairly, openly,
That you appear to me to labour more
Than your age warrants or affairs require.

HUMANITY.

Heaut. i. 1. 23.

ME. Chreme, tantumne est ab re tuâ otii tibi,
Aliena ut cures; eaque, nihil quæ ad te attinet?

CH. Homo sum: humani nihil a me alienum puto.

MENE. Have you such leisure for your own affairs
To think of those that don't concern you, Chremes?

CH. I am a man, and feel for all mankind.

THE MIND.

Heaut. i. 2. 19.

Quid reliqui est, quin habeat, quæ quidem in homine
dicuntur bona?

Parentes, patriam incolumem, amicos, genus, cognatos,
divitias?

Atque hæc perinde sunt, ut illius animus, qui ea possidet:
Qui uti scit, ei bona: illi, qui non utitur recte, mala.

For what earthly good
Can man possess, which he may not enjoy?
Parents, a prosp'rous country, friends, birth, riches.
Yet these all take their value from the mind
Of the possessor. He that knows their use,
To him they're blessings; he that knows it not,
To him misuse converts them into curses.

EXPERIENCE FROM OTHERS' FAULTS.

Heaut. i. 2. 36.

Scitum est; periculum ex aliis facere, tibi quod ex usu siet.

Remember, then, this maxim, Clitipho,
A wise one 'tis, to draw from others' faults
A profitable lesson for yourself.

A DEAF MAN.

Heaut. ii. 1. 10.

Astutus! næ ille haud scit, quam mihi nunc surdo narret
fabulam.

Cunning old gentleman! he little knows
He pours his proverbs in a deaf man's ear.

WOMEN TAKE TIME FOR ADORNMENT.

Heaut. ii. 2. 10.

Non cogitas hinc longule esse ? et nôsti mores mulierum :
Dum moliantur, dum comuntur, annus est.

Consider 'tis a long way off. And then
You know the ways of women ; to set off,
And trick their persons out, requires an age.

SIMPLICITY IN DRESS.

Heaut. ii. 3. 47.

Sine auro, tum ornatam, ita uti quæ ornantur sibi :
Nullâ malâ re esse expolitam muliebri :

No gold or trinkets, but was plain and neat,
And drest like those who dress but for themselves,
No female varnish to set off her beauty.

THE MORE DANGER.

Heaut. ii. 3. 73.

Non fit sine periculo facinus magnum et memorabile.
More danger, the more honour.

A LOVER.

Heaut. ii. 3. 130.

Ego te autem novi, quam esse soleas impotens :
Inversa verba, eversas cervices tuas,
Gemitus, screatus, tussis, risus, abstine.

And I know your intemperance too well.
No double meanings, glances, leers, sighs, hems,
Coughing or titt'ring, I beseech you, Sir!

LICENSE.

Heaut. iii. 1. 72.

Quantam fenestram ad nequitiam patefeceris !
Tibi autem porro ut non sit suave vivere.
Nam deteriores omnes sumus licentiâ.
Quodcunque inciderit in mentem, volet : neque id
Putabit, pravum an rectum siet, quod petet.

Ah, what a window to debauchery
You'll open, Menedemus ! Such an one
As will embitter even life itself ;
For too much liberty corrupts us all.
Whatever comes into his head, he'll have :
Nor think if his demand be right or wrong.

NATURE OF MANKIND.

Heaut. iii. 1. 96.

Dî vostram fidem !

Ita comparatam esse hominum naturam omnium,
Aliena ut melius videant, et dijudicent,
Quam sua ? an eo fit, quia in re nostrâ, aut gaudio
Sumus præpediti nimio, aut ægritudine ?
Hic mihi quanto nunc plus sapit, quam egomet mihi !

Gods ! that the nature of mankind is such,
To see and judge of the affairs of others
Much better than their own ! Is't therefore so
Because that, in our own concerns, we feel
The influence of joy or grief too nearly ?
How much more wisely does my neighbours here
Consult for me than I do for myself !

TRIFLES.

Heaut. iv. 1. 8.

Magno jam conatu magnas nugas.

She'll take mighty pains
To be deliver'd of some mighty trifle.

INDUSTRY.

Heaut. iv. 2. 8.

Nihil tam difficile est, quin quærendo investigari possiet.

Nothing so difficult but may be won
By industry.

AN IF.

Heaut. iv. 3. 41.

Quid si redeo ad illos, qui aiunt : quid si nunc cælum ruat ?

Suppose, as some folks says, the sky should fall !

STRICT LAW.

Heaut. iv. 5. 48.

Dicunt, jus summum sæpe summa est malitia.

For 'tis a common saying and a true,
That strictest law is oft the highest wrong.

AGAINST THE GRAIN.

Heaut. iv. 6. 1.

Nulla est tam facilis res, quin difficilis siet,
Quam invitus facias.

Nothing so easy in itself, but when
Perform'd against one's will, grows difficult.

CUSTOM.

Heaut. iv. 7. 11.

Quam multa injusta ac prava fiunt moribus !

And absolute is custom ! How unjust

HOPE.

Heaut. v. 2. 28.

Modo liceat vivere ; est spes.
So we do but live,
There's hope.

A FATHER'S FEARS.

Adelph. i. 1. 10.

Ego, quia non rediit filius, quæ cogito !
Et quibus nunc sollicitor rebus ! ne aut ille alserit,
Aut uspiam ceciderit, aut perfregerit
Aliquid, vah ! quemquamne hominem in animum insti-
tuere, aut

Parare, quod sit carius, quam ipse est sibi ?

But what a world of fears possess me now !
How many ills I figure to myself,
As causes that my son is not return'd !
Lest he have taken cold, or had a fall,
Or broke a limb. Good heavens ! that a man
Should dote so much, or suffer any one
To wind himself so close about his heart,
As to grow dearer to him than himself !

CHILDREN.

Adelph. i. 1. 30.

Nam qui mentiri, aut fallere insuêrit patrem, aut
Audebit : tanto magis audebit cæteros.
Pudore et liberalitate liberos
Retinere satius esse credo, quam metu

For whosoe'er

Hath won upon himself to play the false one,
And practise impositions on a father,
Will do the same with less remorse to others ;
And 'tis, in my opinion, better far
To bind your children to you by the ties
Of gentleness and modesty than fear.

KINDNESS.

Adelph. i. 1. 40.

Et errat longe, meâ quidem sententiâ,
Qui imperium credat gravius esse, aut stabilius,
Vi quod fit, quam illud, quod amicitia adjungitur.
Mea sic est ratio, et sic animum induco meum :
Malo coactus qui suum officium facit,
Dum id rescitum iri credit, tantisper cavet :
Si sperat fore clam, rursus ad ingenium redit.
Ille, quem beneficio adjungas, ex animo facit :
Studet par referre : præsens, absensque idem erit.
Hoc patrium est, potius consuefacere filium,
Suâ sponte recte facere, quam alieno metu.

And he, I think, deceives himself indeed,
Who fancies that authority more firm
Founded on force, than what is built on friendship ;
For thus I reason, thus persuade myself :
He who performs his duty, driv'n to 't
By fear of punishment, while he believes
His actions are observed, so long he's wary ;
But if he hopes for secrecy, returns
To his own ways again. But he whom kindness,
Him also inclination makes your own :
He burns to make a due return, and acts,
Present or absent, evermore the same.
'Tis this, then, is the duty of a father,
To make a son embrace a life of virtue
Rather from choice than terror or constraint.

TO DESPISE MONEY IS GAIN.

Adelph. ii. 2. 8.

Pecuniam in loco negligere, maximum interdum est lucrum.

To seem upon occasion to slight money,
Proves, in the end, sometimes the greatest gain.

HOPE.

Adelph. ii. 2. 11.

SAN. Ego spem pretio non emo.

SYRUS. Nunquam rem facies! abi, nescis inescare homines, Sannio.

SAN. Credo istuc melius esse: verum ego nunquam adeo astutus fui,

Quin, quidquid possem, mallet auferre potius in præsentiâ.

SAN. I never purchase hope with ready money.

SYR. Away! you'll never thrive. You do not know
How to ensnare men, Sannio.

SAN. Well, perhaps
Your way were best; yet I was ne'er so crafty,
But I had rather, when 'twas in my power,
Receive prompt payment.

FUTURITY.

Adelph. iii. 3. 32.

Istuc est sapere, non quod ante pedes modo est
Videre, sed etiam illa, quæ futura sunt,
Prospicere.

O Demea! that is to be wise, to see
Not that alone which lies between your feet,
But even to pry into futurity.

WISDOM.

Adelph. iii. 3. 40.

Tu, quantus quantus, nihil nisi sapientia es:
Ille, somnium. Sineres vero tu illum tuum
Facere hæc? DEM. Sinerem illum! an non sex totis men-
sibus

Prius olfecissem, quam ille quidquam cæperit?

There is a mighty difference between you!
You are, from top to toe, all over wisdom:
He, a mere dotard. Would you e'er permit
Your boy to do such things?

DEM. Permit him? I?
Or should I not much rather smell him out
Six months before he did but dream of it?

CHILDREN.

Adelph. iii. 3. 46.

Ut quisque suum volt esse, ita est,
As fathers form their children, so they prove.

HOME EDUCATION.

Adelph. iii. 3. 59.

Domi habuit unde disceret.

He need not go from home for good instruction.

EDUCATION.

Adelph. iii. 3. 60.

Nihil prætermitto: consuefacio: denique
Inspicere, tanquam in speculum, in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.

Hoc facito. SYR. Recte sane. DEM. Hoc fugito. SYR. Cal-
lide.

DEM. Hoc laudi est. SYR. Istæc res est. DEM. Hoc vitio
datur.

SYR. Probissime.

I spare no pains, neglect no means: I train him,
In short, I bid him look into the lives
Of all, as in a mirror, and thence draw
From others an example for himself. "Do this."

SYR. Good. DEM. Fly that. SYR. Very good.

DEM. This deed is highly commendable.

SYR. That's the thing. DEM. That's reprehensible.

SYR. Most excellent.

EDUCATION.

Adelph. iii. 3. 76.

Inepta hæc esse, nos quæ facimus, sentio:
Verum quid facias? ut homo est, ita morem geras.

This school of ours,
I own, is idle; but what *can* you do?
According to the man must be the lesson.

LAW.

Adelph. iii. 4. 44.

Quod vos jus cogit, id voluntate impetret.
Grant her, then, freely, what law else will claim.

RESULT OF INDULGENCE.

Adelph. iii. 4. 64.

Nimia illæc licentia
Profecto evadet in aliquod magnum malum.

But this
Immoderate indulgence must produce
Some terrible misfortune in the end.

SPEAK OF THE DEVIL.

Adelph. iv. 1. 21.

Lupus in fabulâ.

The wolf i' th' fable.

THE POOR ARE SUSPICIOUS OF NEGLECT.

Adelph. iv. 3. 14.

Omnes, quibus res sunt minus secundæ, magis sunt, nescio
quomodo,
Suspiciosi: ad contumeliam omnia accipiunt magis:
Propter suam impotentiam se semper credunt negligi.

For they, whose fortunes are less prosperous,
Are all, I know not how, the more suspicious;
And think themselves neglected and contemn'd,
Because of their distress and poverty.

A BLUSH.

Adelph. iv. 5. 9.

Erubuit: salva res est.

He blushes. All's safe, I find.

LIFE OF MAN LIKE A GAME AT TABLES.

Adelph. iv. 7. 21.

Ita vita est hominum, quasi, quum ludas tesseris:
Si illud, quod maxime opus est jactu, non cadit;
Illud, quod cecidit forte, id arte ut corrigas.

The life of man
Is like a game at tables. If the cast,
Which is most necessary, be not thrown,
That which chance sends, you must correct by art.

PROVIDENCE UNABLE TO SAVE SOME MEN.

Adelph. iv. 7. 43.

Ipsa, si cupiat, Sâlus,
Servare prorsus non potest hanc familiam.

'Tis not in the power
Of Providence herself, howe'er desirous,
To save from ruin such a family.

RULE OF LIFE CHANGED BY EXPERIENCE.

Adelph. v. 4. 1.

Nunquam ita quisquam bene subductâ ratione ad vitam
fuit,
Quin res, ætas, usus, semper aliquid adportet novi,
Aliquid moneat, ut illa, quæ te scire credas, nescias:
Et quæ tibi putâris prima, in experiundo repudies.

Never did man lay down so fair a plan,
So wise a rule of life, but fortune, age,
Or long experience made some change in it;
And taught him that those things he thought he knew,
He did not know; and what he held as best,
In practice he threw by.

GENTLENESS.

Adelph. v. 4. 7.

Re ipsâ reperi,
Facilitate nihil esse homini melius neque clementiâ.

But that by dear experience I've been told,
There's nothing so advantages a man
As mildness and complacency.

OLD MEN.

Adelph. v. 8. 31.

Vitium commune omnium est,
Quod nimium ad rem in senectâ attentî sumus.

It is the common failing of old men
To be too much intent on worldly matters.

TO FOIL A MAN AT HIS OWN WEAPONS.

Adelph. v. 8. 35.

Suo sibi hunc gladio jugulo.

I foil him at his own weapons.

MISFORTUNE.

Hecyr. iii. 1. 6.

Nam nos omnes, quibus est alicunde aliquis objectus labos,
Omne quod est interea tempus, prius quam id rescitum
est, lucro est.

For when
Mischance befalls us, all the interval
Between its happening and our knowledge of it,
May be esteem'd clear gain.

WOMEN ARE WEAK OF SOUL.

Hecyr. iii. 1. 28.

Nam sæpe est, quibus in rebus alius ne iratus quidem est;
Quum de eâdem causâ est iracundus factus inimicissimus.
Pueri inter sese quam pro levibus noxiis iras gerunt!
Quapropter? quia enim, qui eos gubernat animus, infir-
mum gerunt.

Itidem illæ mulieres sunt ferme, ut pueri, levi sententiâ;
Fortasse unum aliquod verbum inter eas iram hanc con-
civerit.

We often see
That what would never move another's spleen,
Renders the choleric your worst of foes.
Observe how lightly children squabble. Why?
Because they're govern'd by a feeble mind.
Women, like children, too, are impotent,
And weak of soul. A single word, perhaps,
Has kindled all this enmity between them.

WE RISE OR FALL ACCORDING TO OUR FORTUNE.

Hecyr. iii. 3. 20.

Omnibus nobis ut res dant sese, ita magni atque humiles
sumus.

And certainly
'Tis in the very nature of our minds
To rise and fall according to our fortunes.

MEN OF PLEASURE.

Hecyr. iii. 5. 9.

Homo voluptati obsequens
Fuit, dum vixit: et qui sic sunt, haud multum heredem
juvant.

Sibi vero hanc laudem relinquunt: vixit, dum vixit, bene.

He, his whole life-time, was a man of pleasure,
And such men seldom much enrich their heirs;
Yet he has left at least this praise behind him,
"While he lived, he lived well."

PAYMENT OF DEBTS.

Phorm. i. 2. 6.

Præsertim ut nunc sunt mores: adeo res reddit:
Si quis reddit, magna habenda est gratia.

And well you may, as men and times go now:
Things, by my troth, are come to such a pass,
If a man pays you what he owes, you're much
Beholden to him.

TO KICK AGAINST THE PRICKS.

Phorm. i. 2. 27.

Nam quæ inscitia est,
Advorsum stimulum calces?

For what a foolish task
To kick against the pricks!

PATIENCE.

Phorm. i. 2. 88.

Quod fors feret, feremus æquo animo.

Whate'er chance brings,
I'll patiently endure.

DISCONTENT.

Phorm. i. 3. 20.

Ita plerique ingenio sumus omnes, nostri nosmet pœnitet.

But sure 'tis in our nature
Never to be contented.

FORTUNE FAVOURS THE BRAVE.

Phorm. i. 4. 26.

Fortes fortuna adjuvat.

Fortune favours the brave.

ALL ALIKE.

Phorm. ii. 1. 34.

DE. Ecce autem similia omnia: omnes congruunt:
Unum cognôris, omnes nôris.

PH. Haud ita est.

DE. Hic in noxâ est: ille ad defendendam causam adest:
Quum ille est, hic præsto est: tradunt operas mutuas.

DE. See all alike! the whole gang hangs together :
Know one and you know all.

PHÉE. Nay, 'tis not so.

DE. One does a fault, the other's hard at hand
To bear him out; when t'other slips, he's ready;
Each in their turn.

BORROWING EASILY SAID.

Phorm. ii. 1. 70.

GE. Non ratio, verum argentum deerat.

DE. Sumeret alicunde.

GE. Alicunde! nihil est dictu facilius.

GET. 'Twas not the thought, but money that was wanting.

DEM. He might have borrow'd it.

GET. Have borrow'd it! easily said.

FLEECE THE SIMPLE.

Phorm. ii. 2. 56.

Quia non rete accipitri tenditur, neque miluo,
Qui male faciunt nobis: illis, qui nihil faciunt, tenditur.
Quia enim in illis fructus est: in illis opera luditur.
Aliis aliunde est periculum, unde aliquid abradi potest.

Because the net's not stretch'd to catch the hawk,
Or kite, who do us wrong; but laid for those
Who do us none at all. In them there's profit,
In these mere labour lost. Thus other men
May be in danger who have aught to lose.

FIRST ATTACK.

Phorm. ii. 2. 32.

Prima coitio est acerrima.

The first attack's the fiercest.

PEDIGREE.

Phorm. ii. 3. 46.

Si talentum rem reliquisset decem.

DE. Di tibi male faciant!

PH. Primus esses, memoriter

Progeniem vostram usque ab avo atque atavo proferens.

But if Stilpho had left behind him an estate
Of some ten talents—

DEM.

Out upon you!

PHORM.

Then

You would have been the first to trace your line
Quite from your grandsire and great-grandsire.

A MATTER SETTLED.

Phorm. ii. 3. 72.

Actum, aiunt, ne agas.

Oh! that matter is all settled:
Think on't no more.

MANY MEN, MANY MINDS.

Phorm. ii. 4. 14.

Quot homines, tot sententiæ: suus cuique mos.

Many men, many minds.

GIVE PLACE TO YOUR BETTERS.

Phorm. iii. 2. 37.

Reperi qui det, neque lacrumet: da locum melioribus.

Now, on the contrary, I've found a spark,
Who'll prove a ready paymaster, no sniveler:
Give place then to your betters!

WORD TO THE WISE.

Phorm. iii. 3. 8.

Ah! dictum sapienti sat est.

A word to the wise.

HOPE.

Phorm. iv. 2. 13.

Commodius esse opinor duplici spe utier.

Is it not better that my hopes are doubled?

A TALE.

Phorm. iv. 4. 15.

Nihil est, Antipho,

Quin male narrando possit depravarier.

Many a tale is spoilt in telling, Antipho.

FORTUNE.

Phorm. v. 1. 30.

Quam sæpe forte temere

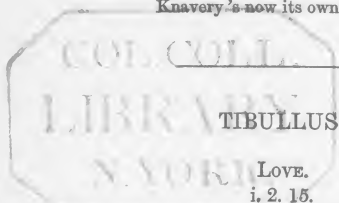
Eveniunt, quæ non andeas optare!

How often Fortune blindly brings about
More than we dare to hope for!

KNAVERY.

Phorm. v. 2. 6.

His nunc præmium est qui recta prava faciunt.
 Knavery's now its own reward.



Tu quoque ne timide custodes, Delia, falle :
 Audendum est : fortes adjuvat ipsa Venus.

And you, my Delia, strive your guards to cheat,
 And, fearless, learn from me the close deceit;
 Nor doubt the kind assisting Venus' aid;
 She always favours the advent'rous maid.

PERJURIES OF LOVERS.

i. 4. 20.

Nec jurare time ; Veneris perjuria venti
 Irrita per terras et freta summa ferunt ;
 Gratia magna Jovi ; vetuit pater ipse valere,
 Jurâsset cupide quicquid ineptus amor.

Nor fear to swear, for Venus perjuries
 Throws in the wind or scatters o'er the seas ;
 Great thanks to Jove ; e'en he the cheat allows,
 Nor once insists on eager lovers' vows.

PASSAGE OF TIME.

i. 4. 27.

At si tardus eris, errabis : transiit ætas
 Quam cito ! non segnis stat remeate dies.
 Quam cito purpureos deperdit terra colores !
 Quam cito formosas populus alba comas !
 Quam jacet, infirmæ venere ubi fata senectæ,
 Qui prior Eleo est carcere missus equus !
 Vidi ego jam juvenem, premeret cum senior ætas,
 Mærentem stultos præterisse dies.

Crudeles divi ! serpens novus exuit annos ;
 Formæ non ullam fata dedere moram.
 Solis æterna est Phœbo Bacchoque juvenas ;
 Nam decet intonsus crinis utrumque deum.

But if you wave your hopes and use delays,
 You're wrong, for happy youth decays apace.
 Alas ! how swiftly flies away the light !
 Nor slowly moves the day nor wheels the night !
 How quickly fades the earth as seasons slide !
 Losing its flow'ry grace and purple pride !
 How quickly does the tow'ring poplar shed
 The leafy honours of its beauteous head !
 Unnerved by age, how slothful lies the horse,
 Which flew when young in the Olympic course !
 I've seen the old desire their youthful prime,
 And wail their foolish hours and ill-spent time.
 Ye cruel gods ! the serpent can renew
 His speckled lustre and his shining hue ;
 But, beauty lost, our art and power is vain
 E'er to renew the precious prize again.
 The only powers whose youth can ne'er decay,
 Are Bacchus and the God that rules the day ;
 Their lasting beauties time can ne'er impair,
 Nor strip the growing honours of their hair.

WINE.

i. 7. 39.

Bacchus et agricolæ magno confecta labore
 Pectora lætitiâ dissoluenda dedit :
 Bacchus et afflictis requiem mortalibus affert,
 Crura licet durâ compede pulsa sonent.

Bacchus, to country swains oppress with cares,
 Gives courage, and dissolves th' invading fears.
 Bacchus gives respite to the wretch's pains,
 Although with fetters gall'd and rattling chains.

DECEIT.

i. 9. 3.

Ah miser ! et si quis primo perjuria celat,
 Sera tamen tacitis Pœna venit pedibus.
 Ah, wretch ! though first you veil a close deceit,
 A late revenge succeeds with silent feet.

DECEIT.

i. 9. 23.

Nec tibi celandi spes sit peccare paranti ;
 Est deus, occultos qui vetat esse dolos.
 Nor hope, unseen, to break your word with ease,
 The God forbids concealing crimes like these.

EARLY AGES.

i. 10. 7.

Divitis hoc vitium est auri : nec bella fuerunt,
 Faginus adstabat cum scyphus ante dapes ;
 Non arces, non vallus erat ; somnumque petebat
 Securus varias dux gregis inter oves.
 This vice proceeds from greedy thirst of gold,
 For wars and tumults were unknown of old,
 When cheerful draughts were quaff'd from common wood,
 And beechen bowls on homely table stood.
 No need was then of towers their wealth to keep ;
 The shepherd slept secure amidst his sheep.

PLEASURES OF COUNTRY LIFE.

i. 10. 39.

Quam potius laudandus hic est, quem prole paratâ
 Occupat in parvâ pigra senecta casâ !
 Ipse suas sectatur oves, at filius agnos ;
 Et calidam fesso comparat uxor aquam.
 Sic ego sim ; liceatque caput candescere canis,
 Temporis et prisci facta referre senem.
 How much more wise the man who spends his days
 In some still cottage, blest with ease !
 Himself the sheep, his son the lambs attends,
 At home his busy wife industrious spends
 Her time, to gather herbs, and water heat,
 To bathe his limbs, and ease his weary feet.
 Such may I be ; and when old age hath spread
 His snowy honours on my hoary head,
 May I, secure, with pleasing view declare
 Strange revolutions in the times that were.

DEATH.

i. 10. 33.

Quis furor est atram bellis arcessere mortem ?
 Imminet, et tacito clam venit illa pede.

Non seges est infra, non vinea culta ; sed audax
 Cerberus, et Stygiæ navita turpis aquæ.

What madness is it in distracted broils
 To end our happy days by martial toils !
 Or gain fierce death with seeking high renown ;
 Uncall'd, with silent pace he comes too soon.
 No cheerful corn the fields below produce,
 Nor clust'ring vines nor brisk enliv'ning juice ;
 But daring Cerb'rus with his triple roar,
 And the old wherry on the Stygian shore.

PEACE.

i. 10. 45.

Interea Pax arva colat. Pax candida primum
 Duxit araturos sub juga curva boves.
 Pax aluit vites, et succos condidit uvæ,
 Funderet ut nato testa paterna merum.
 Pace bidens vomerque vigent : at tristia duri
 Militis in tenebris occupat arma situs.
 Meanwhile fair Peace secures the quiet plain,
 Fair Peace, in whose auspicious, easy reign
 They first instructed stubborn steers to bow
 Their necks, to wear the yoke, and draw the plough.
 Peace glads the vines to yield a large produce,
 And swells the rip'ning grape with kindly juice ;
 That the pleased peasant, from paternal bowl,
 May pour large floods of wine to cheer his soul.
 Peace plies the prong and brights the shining share ;
 Let eating rust destroy the tools of war.

AN EPIGRAPH.

ii. 4. 49.

Et, " Bene," discedens dicet, " placideque quiescas ;
 Terraque securæ sit super ossa levis ! "

Oh ! silent mayst thou sleep in pleasing rest,
 And the light turf lie easy on thy breast.

HAPPY FAMILY.

ii. 5. 89.

Ille levis stipulæ sollennes potus acervos
 Accendet, flammas transilietque sacras ;
 Et fetus matrona dabit, natusque parenti
 Oscula comprensus auribus eripiet.
 Nec tædebit avum parvo advigilare nepoti,
 Balbaque cum puero dicere verba senem.

He, warm'd with wine, shall light up straw in heaps,
And thrice surround the fire with sporting leaps.
The wife shall then her numerous offspring see,
And infants play around their father's knee;
The grandsire's care shall be to tend the child,
And the old woman lisp out soothing mild.

HOPE.

ii. 6. 19.

Jam mala finissem leto; sed credula vitam
Spes fovet, et fore cras semper ait melius.
Spes alit agricolas; spes sulcis credit aratis
Semina, quæ magno fœnore reddat ager.
Hæc laqueo volucres, hæc captat arundine pisces,
Cum tenues hamos abdidit ante cibus.
Spes etiam validâ solatur compede vinctum:
Crura sonant ferro; sed canit inter opus.

Death long ago had given my grief allay,
But flatt'ring hope still urges on delay,
And says to-morrow'll bring a better day.
Hope cheers the peasant when he turns the soil,
And bids him hope a harvest from his toil.
Hope bids the toilsome fowler springes lay,
And without fail expect the wish'd-for prey.
The patient angler, stretching out his reed,
Silent and watchful hopes the finny breed.
The slave in hopes of liberty remains,
His songs keep measure with his rattling chains.

WINE.

iii. 6. 13.

Ille facit dites animos deus; ille ferocem
Contudit, et dominæ misit in arbitrium.
Armenias tigres et fulvas ille leænas
Vicit, et indomitæ mollia corda dedit.

The jolly god can cheerfulness impart,—
Enlarge the soul, and raise the joyful heart;
He brings the stubborn underneath his rein,
Disarms the lover of his high disdain,
And sends him suppliant to the fair again.
Th' Armenian tiger, with his spotted pride,
The furious lion, with his tawny hide,
He overcomes, their anger can assuage,
Softens their breasts, and quell their cruel rage.

FORCED LAUGHTER.

iii. 6. 33.

Hei mihi! difficile est imitari gaudia falsa;
Difficile est tristi fingere mente jocum:
Nec bene mendaci risus componitur ore;
Nec bene sollicitis ebria verba sonant.
Ah me! how hard it is to imitate
False mirth, and mimic cheerfulness create!
When the uneasy mind enjoys no rest,
How forced the laughter seems! how dull the jest!
Ill suits the mouth the smile when ill-design'd,
Nor drunken words express a cheerful mind.

WOES OF ANOTHER.

iii. 6. 43.

Felix, quicumque dolore
Alterius disces posse carere tuo.
Happy who by another's grief their ills beware.

PERJURIES OF LOVERS.

iii. 6. 47.

Etsi perque suos audax jurabit ocellos,
Junonemque suam, perque suam Venerem;
Nulla fides inerit: perjurâ ridet amantùm
Jupiter, et ventos irrita ferre jubet.
But by her eyes she swears thy mind to move,
By her own Juno and the Queen of Love;
There's nothing in it, Jove at lovers' vows
Laughs, and in air the idle perjuries throws.

A LOVER'S PRAYER.

iii. 6. 53.

Quam vellem longas tecum requiescere noctes,
Et tecum longos pervigilare dies!
How could I, blest with thee, long nights employ!
And how with thee the longest day enjoy!

THE WILL FOR THE DEED.

iv. 1. 7.

Est nobis voluisse satis. Nec munera parva
Respueris.

Yet take (if the performance fails) the will;
Let that suffice, nor thou the gift refuse,
The humble tribute of an humble Muse.

VIRGILIUS

EXILE.

E. i. 3.

Nos patriæ fines et dulcia linquimus arva.
Round the wide world in banishment we roam,
Forced from our pleasing fields and native home.

ENVY.

E. i. 11.

Non equidem invideo ; miror magis.
I envy not your fortune, but admire.

COMPARISONS.

E. i. 23.

Sic canibus catulos similes, sic matribus hædos
Nôram ; sic parvis componere magna solebam.
So kids and whelps their sires and dams express,
And so the great I measured by the less.

BRITAIN.

E. i. 67.

Et penitus toto divisos orbe Britannos.
The rest among the Britons be confined ;
A race of men from all the world disjoin'd.

CIVIL DISCORD.

E. i. 72.

Barbarus has segetes ? en quo discordia cives
Produxit miseros !
Did we for these barbarians plant and sow ?
On these, on these, our happy fields bestow ?
Good Heaven ! what dire effects from civil discord flow !

COUNTRY LIFE.

E. i. 80.

Hic tamen hanc mecum poteras requiescere noctem
Fronde super viridi ; sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis :
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

This night, at least, with me forget your care ;
Chestnuts, and curds and cream, shall be your fare ;
The carpet-ground shall be with leaves o'erspread,
And boughs shall weave a covering for your head.
For, see, yon sunny hill the shade extends,
And curling smoke from cottages ascends.

TRUST NOT TO BEAUTY.

E. ii. 16.

Quamvis ille niger, quamvis tu candidus esses.
O formose puer, nimium ne crede colori.
Though he was black, and thou art heavenly fair,
Trust not too much to that enchanting face.

EACH FOLLOWS HIS OWN PLEASURE.

E. ii. 65.

Te Corydon, o Alexi : trahit sua quemque voluptas.
Alexis, thou art chased by Corydon :
All follow several games, and each his own.

EVENING.

E. ii. 66.

Adspice, aratra jugo referunt suspensa juveni,
Et sol crescentes decedens duplicat umbras :
Me tamen urit amor ; quis enim modus adsit amori ?
See, from afar the fields no longer smoke ;
The sweating steers, unharness'd from the yoke,
Bring, as in triumph, back the crooked plough ;
The shadows lengthen as the sun goes low ;
Cool breezes now the raging heats remove :
Ah ! cruel Heaven, that made no cure for love !
I wish for balmy sleep, but wish in vain :
Love has no bounds in pleasure, or in pain.

SERVANTS.

E. iii. 16.

Quid domini faciant, audent quum talia fures !
What nonsense would the fool thy master prate,
When thou, his knave, canst talk at such a rate !

SPRING.

E. iii. 56.

Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent sylvæ, nunc formosissimus annus.

The trees are clothed with leaves, the fields with grass;
The blossoms blow; the birds on bushes sing;
And Nature has accomplish'd all the spring.

BAD TASTE.

E. iii. 90.

Qui Baviū non odit, amet tua carmina, Mævi:
Atque idem jungat vulpes, et mulgeat hircos.

Who hates not living Bavius, let him be
(Dead Mævius!) damn'd to love thy works and thee!
The same ill taste of sense would serve to join
Dog-foxes in the yoke, and shear the swine.

THE SECRET SNAKE.

E. iii. 92.

Qui legis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herba.

Ye boys, who pluck the flow'rs, and spoil the spring,
Beware the secret snake that shoots a sting.

APOLLO.

E. iii. 104.

Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cæli spatium non amplius ulnas.

Say, where the round of heaven, which all contains,
To three short ells on earth our sight restrains:
Tell that, and rise a Phœbus for thy pains.

DECISION DIFFICULT.

E. iii. 108.

Non nostrum inter vos tantas componere lites.

So nice a difference in your singing lies,
That both have won, or both deserved, the prize.

GOLDEN AGE.

E. iv. 5.

Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna.

The last great age, foretold by sacred rhymes,
Renews its finish'd course; Saturnian times
Roll round again; and mighty years, begun
From their first orb, in radiant circles run.

PEACE.

E. iv. 15.

Illo Deūm vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis;
Pacatumque reget patriis virtutibus orbem.

The son shall lead the life of gods, and he
By gods and heroes seen, and gods and heroes see.
The jarring nations he in peace shall bind,
And with paternal virtues rule mankind.

POET.

E. v. 45.

Tale tuum carmen nobis, divine poeta,
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo.

O heavenly poet! such thy verse appears,
So sweet, so charming to my ravish'd ears,
As to the weary swain, with cares oppress'd,
Beneath the sylvan shade, refreshing rest;
As to the feverish traveller, when first
He finds a crystal stream to quench his thirst.

POETS' FAME.

E. v. 76.

Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadæ;
Semper honos nomenque tuum laudesque manebunt.

While savage bears delight in shady woods,
And finny fish inhabit in the floods;
While bees on thyme, and locusts feed on dew:
Thy grateful swains these honours shall renew.

TO SEEM IS ENOUGH.

E. vi. 24.

Solvite me, pueri; satis est potuisse videri.
"Loose me," he cried; "I was impudence to find
A sleeping god; 'tis sacrilege to bind."

ARCADIANS.

E. vii. 4.

Ambo florentes ætatis, Arcades ambo,
Et cantare pares, et respondere parati.

Both young Arcadians, both alike inspired
To sing, and answer as the song required.

BEAUTIES OF COUNTRY.

E. vii. 65.

Fraxinus in sylvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis :
Sæpius at si me, Lycida formose, revisas,
Fraxinus in sylvis cedat tibi, pinus in hortis.

The tow'ring ash is fairest in the woods ;
In gardens pines, and poplars by the floods ;
But, if my Lycidas will ease my pains,
And often visit our forsaken plains,
To him the tow'ring ash shall yield in woods,
In gardens pines, and poplars by the floods.

DIFFERENCE OF POWERS.

E. viii. 63.

Non omnia possumus omnes.

We are not all able to accomplish the same things.

MANTUA.

E. ix. 28.

Mantua vae miseræ nimium vicina Cremonæ !

If the kinder pow'rs
Preserve our plains, and shield the Mantuan tow'rs,
Obnoxious by Cremona's neighb'ring crime.

A GOOSE.

E. ix. 36.

Argutos inter strepit anser olores.

But gabble like a goose amidst the swan-like choir.

TIME.

E. ix. 51.

Omnia fert ætas, animum quoque.

The rest I have forgot ; for cares and time
Change all things, and untune my soul to rhyme.

LOVE IS NEVER SATISFIED.

E. x. 29.

Nec lacrymis crudelis Amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ.

Think'st thou that love with tears is satisfied ?
The meads are sooner drunk with morning dews,
The bees with flowery shrubs, the goats with browse.

LOVE CONQUERS ALL THINGS.

E. x. 69.

Omnia vincit Amor ; et nos cedamus Amori.

Love conquers all ; and we must yield to Love.

MAN.

G. i. 63.

Unde homines nati, durum genus.

Whence men, a hard, laborious kind, were born.

INDUSTRY.

G. i. 121.

Pater ipse colendi

Haud facilem esse viam voluit ; primusque per artem

Movit agros, curis acuens mortalia corda ;

Nec torpere gravi passus sua regna veterno.

The sire of gods and men, with hard decrees,
Forbids our plenty to be bought with ease,
And wills that mortal men, inured to toil,
Should exercise, with pains, the grudging soil :
Himself invented first the shining share,
And whetted human industry by care ;
Himself did handicrafts and arts ordain,
Nor suffer'd sloth to rust his active reign.

NECESSITY MOTHER OF INVENTION.

G. i. 129.

Ille malum virus serpentibus addidit atris,
Prædareque lupos jussit, pontumque moveri :
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit :
Ut varias usus meditando extunderet artes
Paullatim, et sulcis frumenti quæreretur herbam ;
Ut silicis venis abstrusum excuderetur ignem.

Jove added venom to the viper's brood,
And swell'd, with raging storms, the peaceful flood ;
Commission'd hungry wolves t' infest the fold,
And shook from oaken leaves the liquid gold ;
Removed from human reach the cheerful fire,

And from the rivers bade the wine retire ;
That studious need might useful arts explore ;
From furrow'd fields to reap the foodful store,
And force the veins of clashing flints t' expire
The lurking seeds of their celestial fire.

INDUSTRY.

G. i. 145.

Tum variæ venere artes : labor omnia vincit
Improbis, et duris urguens in rebus egestas.

And various arts in order did succeed.
What cannot endless labour, urged by need !

DEGENERACY OF MANKIND.

G. i. 200.

Sic omnia fatis

In pejus ruere, ac retro sublapsa referri.
Non aliter, quam qui adverso vix flumine lembum
Remigiis subigit, si brachia forte remisit,
Atque illum in præceps pronò rapit alveus amni.

Thus all below, whether by Nature's curse,
Or Fate's decree, degen'rate still to worse,
So the boat's brawny crew the current stem,
And slow advancing, struggle with the stream :
But if they slack their hands, or cease to strive,
Then down the flood with headlong haste they drive.

THUNDER-STORM.

G. i. 328.

Ipsè Pater, mediâ nimborum in nocte, corusca
Fulmina molitur dextrâ ; quo maxima motu
Terra tremit ; fugere feræ ; et mortalia corda
Per gentes humilis stravit pavor : ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit ; ingeminant Austri, et densissimus imber ;
Nunc nemora ingenti vento, nunc littora plangunt.

The father of the gods his glory shrouds,
Involved in tempests, and a night of clouds ;
And, from the middle darkness flashing out,
By fits he deals his fiery bolts about.
Earth feels the motions of her angry god ;
Her entrails tremble, and her mountains nod ;
And flying beasts in forests seek abode :
Deep horror seizes every human breast ;

Their pride is humbled, and their fear confess'd,
While he from high his rolling thunder throws,
And fires the mountains with repeated blows ;
The rocks are from their old foundations rent ;
The winds redouble, and the rains augment :
The waves on heaps are dash'd against the shore ;
And now the woods, and now the billows, roar.

CUSTOM.

G. ii. 272.

Adeo in teneris consuescere multum est.
So strong is custom ; such effects can use
In tender souls of pliant plants produce.

COMPETENCY.

G. ii. 412.

Laudato ingentia rura,
Exiguum colito.
Commend the large excess
Of spacious vineyards ; cultivate the less.

COUNTRY LIFE.

G. ii. 458.

O fortunatos nimium, sua si bona nôrint,
Agrícolas ; quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Si non ingentem foribus domus alta superbis
Mane salutantùm totis vomit ædibus undam ;
Nec varios inhiant pulchrâ testudine postes,
Illusasque auro vestes, Ephyreiaque æra ;
Alba nec Assyrio fucatur lana veneno ;
Nec casiâ liquidi corrumpitur usus olivi ;
At securâ quies, et nescia fallere vita,
Dives opum variarum ; at latis otia fundis,
Speluncæ, vivique lacus ; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni
Non absunt ; illic saltus ac lustra ferarum ;
Et patiens operum, exiguoque assueta juvenus ;
Sacra deum, sanctique patres ; extrema per illos
Justitia excedens terris vestigia fecit.

Oh, happy, if he knew his happy state,
The swain, who, free from bus'ness and debate,

Receives his easy food from Nature's hand,
 And just returns of cultivated land!
 No palace with a lofty gate he wants,
 T' admit the tides of early visitants,
 With eager eyes devouring, as they pass,
 The breathing figures of Corinthian brass;
 No statues threaten, from high pedestals;
 No Persian arras hides his homely walls,
 With antic vests, which, through their shady fold,
 Betray the streaks of ill-dissembled gold:
 He boasts no wool, whose native white is dyed
 With purple poison of Assyrian pride:
 No costly drugs of Araby defile,
 With foreign scents, the sweetness of his oil;
 But easy quiet, a secure retreat,
 A harmless life that knows not how to cheat;
 With home-bred plenty, the rich owner bless,
 And rural pleasures crown his happiness.
 Unvex'd with quarrels, undisturb'd with noise,
 The country king his peaceful realm enjoys—
 Cool grots, and living lakes, the flow'ry pride
 Of meads, and streams that through the valley glide,
 And shady groves that easy sleep invite,
 And, after toilsome days, a sweet repose at night.
 Wild beasts of nature in his woods abound;
 And youth, of labour patient, plough the ground,
 Inured to hardship, and to homely fare.
 Nor venerable age is wanting there,
 In great examples to the youthful train;
 Nor are the gods adored with rites profane.
 From hence *Astrea* took her flight, and here
 The prints of her departing steps appear.

THE HAPPY MAN.

G. ii. 490.

Felix, qui potuit rerum cognoscere causas,
 Atque metus omnes et inexorabile fatum
 Subjecit pedibus, strepitumque *Acherontis* avari!

Happy the man, who, studying Nature's laws,
 Through known effects can trace the secret cause—
 His mind possessing in a quiet state,
 Fearless of Fortune, and resign'd to Fate!

DISCONTENT OF MANKIND.

G. ii. 503.

Sollicitant alii remis freta cæca; ruuntque
 In ferrum; penetrant aulas et limina regum;
 Hic petit excidiis Urbem miserosque *Penates*,

Ut gemmâ bibat, et *Sarrano* indormiat ostro;
 Condit opes alius, defossoque incubat auro;
 Hic stupet attonitus rostris: hunc plausus hiantem
 Per cuneos (geminatur enim) plebisque patrumque
 Corripuit; gaudent perfusi sanguine fratrum,
 Exilioque domos et dulcia limina mutant,
 Atque alio patriam quærunt sub sole jacentem.

Some to the seas, and some to camps resort;
 And some with impudence invade the court:
 In foreign countries others seek renown:
 With wars and taxes, others waste their own,
 And houses burn, and household gods deface,
 To drink in bowls which glitt'ring gems enchase,
 To loll on couches, rich with citron steds,
 And lay their guilty limbs in *Tyrian* beds.
 This wretch in earth entombs his golden ore,
 Hov'ring and brooding on his buried store.
 Some patriot fools to pop'lar praise aspire
 Of public speeches, which worse fools admire,
 While, from both benches, with redoubled sounds,
 Th' applause of lords and commoners abounds.
 Some, through ambition, or through thirst of gold,
 Have slain their brothers, or their country sold,
 And, leaving their sweet homes, in exile run
 To lands that lie beneath another sun.

FAME.

G. iii. 8.

Tentanda via est, qua me quoque possim
 Tollere humo, victorque virûm volitare per ora.

New ways I must attempt, my grov'ling name
 To raise aloft, and wing my flight to fame.

LIFE OF MAN.

G. iii. 66.

Optima quæque dies miseris mortalibus ævi
 Prima fugit; subeunt morbi, tristisque senectus,
 Et labor, et duræ rapit inclementia mortis.

In youth alone, unhappy mortals live:
 But, ah! the mighty bliss is fugitive:
 Discolour'd sickness, anxious labour, come,
 And age, and death's inexorable doom.

DESCRIPTION OF A HORSE.

G. iii. 80.

Illic ardua cervix,
 Argutumque caput, brevis alvus, obesaque terga:
 Luxuriatque toris animosum pectus.

Lofty-neck'd;
 Sharp-headed, barrel-bellied, broadly-back'd;
 Brawny his chest, and deep; his colour gray;
 For beauty, dappled; or the brightest bay:
 Faint white and dun will scarce the rearing pay.

NO REST.

G. iii. 110.

Nec mora, nec requies.

No stop, no stay.

THE HORSEMAN.

G. iii. 117.

Equitem docuere sub armis
 Insultare solo, et gressus glomerare superbos.

Taught the steed to bound,
 To run the ring, and trace the mazy round;
 To stop, to fly, the rules of war to know;
 To obey the rider, and to dare the foe.

EDUCATION.

G. iii. 164.

Viamque insiste domandi,
 Dum faciles animi juvenum, dum mobilis ætas.

While yet his youth is flexible and green,
 Nor bad examples of the world hath seen,
 Early begin the stubborn child to break.

LOVE.

G. iii. 242.

Omne adeo genus in terris hominumque ferarumque,
 Et genus æquoreum, pecudes, pictæque volucres,
 In furias ignemque ruunt: amor omnibus idem.

Thus every creature, and of every kind,
 The secret joys of sweet coition find.
 Not only man's imperial race, but they
 That wing the liquid air, or swim the sea,
 Or haunt the desert, rush into the flame:
 For Love is lord of all, and is in all the same.

LOVE EXEMPLIFIED BY LYSANDER.

G. iii. 258.

Quid juvenis, magnum cui versat in ossibus ignem
 Durus amor? nempe abruptis turbata procellis
 Nocte natat cæcâ serus freta; quem super ingens
 Porta tonat cæli, et scopulis illisa reclamant
 Equora; nec miseri possunt revocare parentes,
 Nec moritura super crudeli funere virgo.

What did the youth when Love's unerring dart
 Transfix'd his liver, and inflamed his heart?
 Alone, by night, his watery way he took:
 About him, and above, the billows broke:
 The sluices of the sky were open spread;
 And rolling thunder rattled o'er his head.
 The raging tempests call'd him back in vain,
 And every boding omen of the main:
 Nor could his kindred, nor the kindly force
 Of weeping parents, change his fatal course:
 No, not the dying maid, who must deplore
 His floating carcase on the Sestian shore.

VICE.

G. iii. 454.

Alitur vitium, vivitque tegendo.
 The secret vice is fed, and gathers ground.

PLEASURES OF COUNTRY LIFE.

G. iii. 525.

Quid labor, aut benefacta juvant? quod vomere terras
 Invertisse graves? atqui non Massica Bacchi
 Munera, non illis epulæ nocuere repostæ:
 Frondibus et victu pascuntur simplicis herbæ;
 Pocula sunt fontes liquidi, atque exercita cursu
 Flumina; nec somnos abruptit cura salubres.

Now what avails his well-deserving toil
 To turn the glebe, or smooth the rugged soil?
 And yet he never suppd in solemn state,
 (Nor undigested feasts did urge his fate,
 Nor day to night luxuriously did join,
 Nor surfeited on rich Campanian wine.
 Simple his beverage, homely was his food,
 The wholesome herbage and the running flood:
 No dreadful dreams awaked him with affright;
 His pains by day secured his rest by night.

LABOUR.

G. iv. 6.

In tenui labor; at tenuis non gloria.
Slight is the subject, but the praise not small.

MIGHTY SOULS.

G. iv. 83.

Ingentes animos angusto in pectore versant.
With mighty souls in narrow bodies prest.

THE GRAVE.

G. iv. 87.

Hi motus animorum atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.

Yet all these dreadful deeds, this deadly fray,
A cast of scatter'd dust will soon allay,
And undecided leave the fortune of the day.

RESENTMENT IN HEAVENLY MINDS.

Æn. i. 11.

Tantæne animis cœlestibus iræ?

Can heavenly minds such high resentment shew,
Or exercise their spite in human woe?

SECRET RESENTMENT CHERISHED.

Æn. i. 26.

Manet altâ mente repostum
Judicium Paridis spretæque injuria formæ.

Besides, long causes working in her mind,
And secret seeds of envy, lay behind:
Deep graven in her heart the doom remain'd
Of partial Paris, and her form disdain'd.

HERE AND THERE.

Æn. i. 118.

Apparent rari nantes in gurgite vasto;
Arma virûm, tabulæque, et Troïa gaza per undas.

And here and there above the waves were seen
Arms, pictures, precious goods, and floating men.

A TUMULT.

Æn. i. 148.

Ac veluti magno in populo quum sæpe coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces et saxa volant; furor arma ministrat:
Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Iste regit dictis animos, et pectora mulcet.

As when in tumults rise th' ignoble crowd,
Mad are their motions, and their tongues are loud;
And stones and brands in rattling volleys fly,
And all the rustic arms that fury can supply:
If then some grave and pious man appear,
They hush their noise, and lend a list'ning ear:
He soothes with sober words their angry mood,
And quenches their innate desire of blood.

SCENERY.

Æn. i. 159.

Est in secessu longo locus: insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastæ rupes geminique minantur
In cælum scopuli, quorum sub vertice late
Æquora tuta silent; tum sylvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ.
Fronte sub adversâ scopulis pendentibus antrum;
Intus aquæ dulces, vivoque sedilia saxo,
Nympharum domus.

Within a long recess there lies a bay:
An island shades it from the rolling sea,
And forms a port secure for ships to ride:
Broke by the jutting land, on either side,
In double streams the briny waters glide,
Betwixt two rows of rocks; a sylvan scene
Appears above, and groves for ever green:
A grot is form'd beneath, with mossy seats,
To rest the Nereïds, and exclude the heats.
Down through the crannies of the living walls,
The crystal streams descend in murmur'ing falls.

THE LONGEST DAY COMES TO AN END.

Æn. i. 198.

O socii, neque enim ignari sumus ante malorum;
O passi graviores, dabit deus his quoque finem.

Endure, and conquer ! Jove will soon dispose
To future good our past and present woes.

PAST MISFORTUNES REMEMBERED WITH PLEASURE.

Æn. i. 201.

Vos et Cyclopa saxa
Experti. Revocate animos, mæstumque timorem
Mittite. Forsan et hæc olim meminisse juvabit.
Th' inhuman Cyclops, and his den, defied,
What greater ills hereafter can you bear ?
Resume your courage, and dismiss your care.
An hour will come, with pleasure to relate
Your sorrows past, as benefits of Fate.

VARIETY OF EVENTS.

Æn. i. 204.

Per varios casus, per tot discrimina rerum.
Through various hazards and events we move.

PERSEVERANCE.

Æn. i. 207.

Durate, et vosmet rebus servate secundis.
Endure the hardships of your present state ;
Live and reserve yourselves for better fate.

DISSIMULATION.

Æn. i. 209.

Curisque ingentibus æger,
Spem vultu simulat, premit altum corde dolorem.
These words he spoke, but spoke not from the heart ;
His outward smiles conceal'd his inward smart.

ROMANS.

Æn. i. 279.

Quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos, gentemque togatam.
Even haughty Juno, who, with endless broils,
Earth, seas, and heaven, and Jove himself, turmoils,
At length atoned, her friendly power shall join,
To cherish and advance the Trojan line.
The subject world shall Rome's dominion own,
And, prostrate, shall adore the nation of the gown.

THE GOLDEN AGE SHALL RETURN.

Æn. i. 292.

Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt ; diræ ferro et compagibus arctis
Claudentur belli portæ : Furor impius intus,
Sæva sedens super arma, et centum vinctus ænïs
Post tergum nodis, fremet horridus ore cruento.

Then banish'd Faith shall once again return,
And Vestal fires in hallow'd temples burn ;
And Remus, with Quirinus, shall sustain
The righteous laws, and fraud and force restrain.
Janus himself before his fane shall wait,
And keep the dreadful issues of his gate
With bolts and iron bars : within remains
Imprison'd Fury, bound in brazen chains :
High on a trophy raised, of useless arms,
He sits, and threatens the world with vain alarms.

VENUS.

Æn. i. 402.

Dixit, et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere ; pedes vestis defluxit ad imos ;
Et vera incessu patuit dea.

Thus having said, she turn'd, and made appear
Her neck refulgent, and dishevell'd hair,
Which, flowing from her shoulders, reach'd the ground,
And widely spread ambrosial scents around.
In length of train descends her sweeping gown ;
And, by her graceful walk, the Queen of Love is known.

BEEES.

Æn. i. 430.

Qualis apes æstate novâ per florea rura
Exercet sub sole labor ; quum gentis adultos
Educunt fetus, aut quum liquentia mella
Stipant, et dulci distendunt nectare cellas ;
Aut onera accipiunt venientum, aut agmine facto
Ignavum fucos pecus a præsepibus arcent :
Fervet opus, redolentque thymo fragrantia mella.

As exercise the bees in flowery plains,
When winter's past, and summer scarce begun
Invites them forth to labour in the sun :

Some lead their youth abroad, while some condense
 Their liquid store, and some in cells dispense;
 Some at the gate stand ready to receive
 The golden burden, and their friends relieve;
 All, with united force, combine to drive
 The lazy drones from the laborious hive:
 With envy stung, they view each other's deeds;
 The fragrant work with diligence proceeds.

TEARS.

Æn. i. 461.

En Priamus. Sunt hic etiam sua præmia laudi;
 Sunt lacrymæ rerum; et mentem mortalia tangunt.
 Solve metus; feret hæc aliquam tibi fama salutem.
 Sic ait, atque animum picturâ pascit inani.

See there, where old unhappy Priam stands!
 E'en the mute walls relate the warrior's fame,
 And Trojan griefs the Tyrians' pity claim.
 He said—(his tears a ready passage find)—
 Devouring what he saw so well design'd,
 And with an empty picture fed his mind.

THE GODS ARE JUST.

Æn. i. 542.

Si genus humanum et mortalia temnitis arma:
 At sperate deos memores fandi atque nefandi.

If our hard fortune no compassion draws,
 Nor hospitable rites, nor human laws,
 The gods are just, and will revenge our cause.

TROIAN AND TYRIAN.

Æn. i. 574.

Tros Tyriusque mihi nullo discrimine agetur.
 Trojan and Tyrian shall be treated by me without distinction.

ÆNEAS.

Æn. i. 588.

Restitit Æneas, clarâque in luce refulsit,
 Os humerosque deo similis: namque ipsa decoram
 Cæsariem nato genetrix, lumenque juventæ
 Purpureum, et lætos oculis afflârat honores:
 Quale manus addunt ebori decus, aut ubi flavo
 Argentum, Pariusve lapis, circumdatur auro.

The Trojan chief appear'd in open sight,
 August in visage, and serenely bright.
 His mother-goddess, with her hands divine,
 Had form'd his curling locks, and made his temples shine,
 And given his rolling eyes a sparkling grace,
 And breathed a youthful vigour on his face;
 Like polish'd ivory, beauteous to behold,
 Or Parian marble when enclashed in gold.

ETERNAL FAME.

Æn. i. 603.

Dî tibi, si qua pios respectant numina, si quid
 Usquam justitia est et mens sibi conscia recti,
 Præmia digna ferant. Quæ te tam læta tulerunt
 Sæcula? qui tanti talem genuere parentes?
 In freta dum fluvii current, dum montibus umbræ
 Lustrabunt convexa, polus dum sidera pascet:
 Semper honos, nomenque tuum, laudesque manebunt,
 Quæ me cunque vocant terræ.

The gods, (if gods to goodness are inclined—
 If acts of mercy touch their heavenly mind,)
 And, more than all the gods, your gen'rous heart,
 Conscious of worth, requite its own desert!
 In you this age is happy, and this earth;
 And parents more than mortal gave you birth.
 While rolling rivers into seas shall run,
 And round the space of heaven the radiant sun;
 While trees the mountain-tops with shades supply,
 Your honour, name, and praise, shall never die.
 Whate'er abode my fortune has assign'd,
 Your image shall be present in my mind.

TO PITY OTHERS' WOES FROM HAVING FELT THEM.

Æn. i. 630.

Non ignara mali miseris succurrere disco.
 Like you, an alien in a land unknown,
 I learn to pity woes so like my own.

DESTRUCTION OF TROY.

Æn. ii. 3.

Infandum, regina, jubes renovare dolorem;
 Trojanas ut opes et lamentabile regnum
 Eruerint Danaï; quæque ipse miserrima vidi,
 Et quorum pars magna fui. Quis talia fando

Myrmidonum, Dolopumve, aut duri miles Ulixi
 Temperet a lacrymis! Et jam nox humida cœlo
 Præcipitat, suadentque cadentia sidera somnos.
 Sed, si tantus amor casus cognoscere nostros,
 Et breviter Trojæ supremum audire laborem;
 Quanquam animus meminisse horret, luctuque refugit;
 Incipiam.

Great queen, what you command me to relate,
 Renews the sad remembrance of our fate;
 An empire from its old foundations rent,
 And every woe the Trojans underwent;
 A peopled city made a desert place;
 All that I saw, and part of which I was;
 Not even the hardest of our foes could hear,
 Nor stern Ulysses tell, without a tear.
 And now the latter watch of wasting night,
 And setting stars, to kindly rest invite;
 But since you take such int'rest in our woe,
 And Troy's disastrous end desire to know,
 I will restrain my tears, and briefly tell
 What in our last and fatal night befell.

THE VULGAR.

Æn. ii. 39.

Scinditur incertum studia in contraria vulgus.

The giddy vulgar, as their fancies guide,
 With noise say nothing, and in parts divide.

INFATUATION OF MAN.

Æn. ii. 54.

Si mens non læva fuisset.

Or had not men been fated to be blind.

A SAMPLE.

Æn. ii. 65.

Accipe nunc Danaûm insidias, et crimine ab uno
 Disce omnes.

Now hear how well the Greeks their wiles disguised,
 Behold a nation in a man comprised.

INSINUATIONS.

Æn. ii. 99.

Hinc spargere voces

In vulgum ambiguas.

But when Ulysses, with fallacious arts,
 Had made impression in the people's hearts,
 And forged a treason in my patron's name.

ALL PLEASED THAT THE THREATENED DANGER SHOULD
 FALL ON ANOTHER.

Æn. ii. 131.

Quæ sibi quisque timebat,
 Unius in miseri exitium conversa tulere.

All praised the sentence, pleased the storm should fall
 On one alone, whose fury threaten'd all.

HECTOR.

Æn. ii. 274.

Hei mihi, qualis erat! quantum mutatus ab illo
 Hectore, qui redit exuvias indutus Achilli.

Unlike that Hector who return'd, from toils
 Of war, triumphant in Æacian spoils,
 Or him who made the fainting Greeks retire,
 And launch'd against their navy Phrygian fire.

DESCRIPTION OF FIRE AND TORRENTS.

Æn. ii. 304.

In segetem veluti cum flamma furentibus austris
 Incidit, aut rapidus montano flumine torrens
 Sternit agros, sternit sata læta boumque labores,
 Præcipientesque trahit silvas; stupet inscius alto
 Accipiens sonitum saxi de vertice pastor.

Thus, when a flood of fire by wind is borne,
 Crackling it rolls, and mows the standing corn;
 Or deluges, descending on the plains,
 Sweep o'er the yellow year, destroy the pains
 Of lab'ring oxen, and the peasant's gains;
 Unroot the forest oaks, and bear away
 Flocks, folds, and trees, an undistinguish'd prey—
 The shepherd climbs the cliff, and sees from far
 The wasteful ravage of the wat'ry war.

A NEIGHBOUR'S HOUSE ON FIRE.

Æn. ii. 312.

Proximus ardet Ucalegon.
 The next house of Ucalegon burns.

PATRIOTISM.

Æn. ii. 314.

Arma amens capio : nec sat rationis in armis :
Sed glomerare manum bello, et concurrere in arcem
Cum sociis ardent animi. Furor iraque mentem
Præcipitant ; pulchrumque mori succurrit in armis.

With frenzy seized, I run to meet th' alarms,
Resolved on death, resolved to die in arms,
But first to gather friends, with them t' oppose
(If Fortune favour'd) and repel the foes—
Spurr'd by my courage—by my country fired,
With sense of honour and revenge inspired.

DESTRUCTION OF TROY.

Æn. ii. 324.

Venit summa dies et ineluctabile tempus
Dardaniæ. Fuimus Troës ; fuit Ilium, et ingens
Gloria Teucrorum.

Troy is no more, and Ilium was a town !
The fatal day, the appointed hour is come,
When wrathful Jove's irrevocable doom
Transfers the Trojan state to Grecian hands.

DESPAIR OF LIFE.

Æn. ii. 354.

Una salus victis, nullam sperare salutem.
Despair of life the means of living shews.

DESCRIPTION OF BATTLE.

Æn. ii. 367.

Quondam etiam victis redit in præcordia virtus ;
Victoresque cadunt Danaï : crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.

Not only Trojans fall ; but, in their turn,
The vanquish'd triumph, and the victors mourn.
Ours take new courage from despair and night ;
Confused the fortune is, confused the fight.
All parts resound with tumults, plaints, and fears ;
And grisly death in sundry shapes appears.

FORTUNE SMILES.

Æn. ii. 385.

Adspirat primo Fortuna labori.
Thus fortune on our first endeavour smiled.

AN ENEMY.

Æn. ii. 390.

Dolus, an virtus, quis in hoste requirat ?
Whether it be deceit or bravery, who inquires in the case of an
enemy?

THE GODS UNWILLING.

Æn. ii. 402.

Heu, nihil invitis fas quenquam fidere Divis !
But, ah ! what use of valour can be made,
When heaven's propitious powers refuse their aid.

THE GODS.

Æn. ii. 428.

Dis aliter visum.
Heaven thought not so.

THESE TIMES WANT OTHER AIDS.

Æn. ii. 519.

Quæ mens tam dira, miserime conjux,
Impulit his cingi telis ? aut quo ruis ? inquit.
Non tali auxilio, nec defensoribus istis
Tempus eget.

"What rage," she cried, "has seized my husband's mind ?
What arms are these, and to what use design'd ?
These times want other aids !"

A FEEBLE WEAPON.

Æn. ii. 544.

Telumque imbelle sine ictu.
This said, his feeble hand a jav'lin threw,
Which, flutt'ring, seem'd to loiter as it flew.

DEATH OF PRIAM.

Æn. ii. 554.

Hæc finis Priami fatorum : hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama ; tot quondam populis terrisque superbum
Regnatorem Asiæ. Jacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine corpus.

Thus Priam fell, and shared one common fate,
With Troy in ashes, and his ruin'd state—
He who the sceptre of all Asia sway'd,
Whom monarchs, like domestic slaves, obey'd.

On the bleak shore now lies th' abandon'd king,
A headless carcase, and a nameless thing.

PUNISHMENT OF A WOMAN.

Æn. ii. 583.

Namque etsi nullum memorabile nomen
Fœmineâ in penâ est, nec habet victoria laudem;
Exstinxisse nefas tamen, et sumsisse merentis
Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.

'Tis true, a soldier can small honour gain,
And boast no conquest, from a woman slain!
Yet shall the fact not pass without applause,
Of vengeance taken in so just a cause.
The punish'd crime shall set my soul at ease,
And murmur'ing manes of my friends appease.

DANGER.

Æn. ii. 709.

Quo res cunque cadent, unum et commune periculum.
One death, or one deliv'rance we will share.

PACES UNEQUAL.

Æn. ii. 724.

Non passibus æquis.
And with unequal paces tript along.

A SPECTRE.

Æn. ii. 771.

Quærenti, et tectis urbis sine fine furenti,
Infelix simulacrum, atque ipsius umbra Creûsæ
Visa mihi ante oculos, et notâ major imago.
Obstupui, steteruntque comæ et vox faucibus hæsit.

And sudden, through the shades of night, appears,—
Appears no more Creûsa, nor my wife,
But a pale spectre, larger than the life.
Aghast, astonish'd, and struck dumb with fear,
I stood: like bristles rose my stiffen'd hair.

GOLD.

Æn. iii. 57.

Quid non mortalia pectora cogis,
Auri sacra fames!

O sacred hunger of pernicious gold!
What bands of faith can impious lucre hold?

ADMONITIONS.

Æn. iii. 188.

Moniti meliora sequamur.

Now let us go, where Phœbus leads the way.

THE SIBYL.

Æn. iii. 443.

Insanam vatem adspicies, quæ rupe sub imâ
Fata canit, folisque notas et nomina mandat.
Quæcumque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verso tenuis cum cardine ventus
Impulit, et teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odere Sibyllæ.

The mad prophetic Sibyl you shall find,
Dark in a cave, and on a rock reclined,
She sings the fates, and, in her frantic fits,
The notes and names, inscribed, to leaves commits.
What she commits to leaves, in order laid,
Before the cavern's entrance are display'd:
Unmoved they lie: but, if a blast of wind
Without, or vapours issue from behind,
The leaves are borne aloft in liquid air;
And she resumes no more her unuseful care,
Nor gathers from the rocks her scatter'd verse,
Nor sets in order what the winds disperse.
Thus, many not succeeding, most upbraid
The madness of the visionary maid,
And with loud curses leave the mystic shade.

FORTUNE.

Æn. iii. 493.

Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex aliis in fata vocamur.
Your fortune, happy pair, already made,
Leaves you no farther wish. My different state,
Avoiding one, incurs another fate.

ÆTNA.

Æn. iii. 571.

Sed horrificis juxta tonat Ætna ruinis,
 Interdumque atram prorumpit ad æthera nubem,
 Turbine fumantem piceo et candente favillâ ;
 Attollitque globos flammæ, et sidera lambit :
 Interdum scopulos avulsaque viscera montis
 Erigit eructans, liquefactaque saxa sub auras
 Cum gemitu glomerat, fundoque exæstuat imo.

Is to the foot of thund'ring Ætna join'd :
 By turns a pitchy cloud she rolls on high :
 By turns hot embers from her entrails fly,
 And flakes of mountain flames that lick the sky ;
 Oft from her bowels massy rocks are thrown,
 And, shiver'd by the force, come piecemeal down :
 Oft liquid flakes of burning sulphur flow,
 Fed by the fiery springs that boil below.

A MONSTER.

Æn. iii. 657.

Monstrum horrendum, informe, ingens, cui lumen
 ademptum :

Trunca manum pinus regit, et vestigia firmat :
 Lanigeræ comitantur oves : ea sola voluptas,
 Solamenque mali.

A monstrous bulk, deform'd, deprived of sight ;
 His staff a trunk of pine, to guide his steps aright ;
 His pond'rous whistle from his neck descends ;
 His woolly care their pensive lord attends :
 This only solace his hard fortune sends.

A STRANGER.

Æn. iv. 10.

Quis novus hic nostris successit sedibus hospes ?
 What stranger is this that has arrived ?

TRACES OF ANCIENT FLAME.

Æn. iv. 23.

Agnosco veteris vestigia flammæ.
 And, to confess my frailty, to my shame,
 Somewhat I find within, if not the same.

THE MANES.

Æn. iv. 34.

Id cinerem aut Manes credis curare sepultos ?
 Think you these tears, this pompous train of woe,
 Are known or valued by the ghosts below ?

LOVE.

Æn. iv. 67.

Tacitum vivit sub pectore vulnus.
 A gentle fire she feeds within her veins,
 Where the soft god secure in silence reigns.

LOVE.

Æn. iv. 73.

Hæret lateri lethalis arundo.
 For still the fatal dart
 Sticks in her side, and rankles in her heart.

ASCANIUS.

Æn. iv. 156.

At puer Ascanius mediis in vallibus acri
 Gaudet equo ; jamque hos cursu, jam præterit illos :
 Spumantemque dari pecora inter inertia votis
 Optat aprum, aut fulvum descendere monte leonem.

The glad Ascanius, as his courser guides,
 Spurs through the vale, and these and those outrides.
 His horse's flanks and sides are forced to feel
 The clanking lash, and goading of the steel.
 Impatiently he views the feeble prey,
 Wishing some nobler beast to cross his way,
 And rather would the tusked boar attend,
 Or see the tawny lion downward bend.

BEAUTIFUL DESCRIPTION OF FAME.

Æn. iv. 173.

Extemplo Libyæ magnas it Fama per urbes :
 Fama malum, quo non aliud velocius ullum ;
 Mobilitate viget, viresque acquirit eundo :
 Parva metu primo ; mox sese attollit in auras,
 Ingrediturque solo, et caput inter nubila condit.
 Illam Terra parens, irâ irritata deorum,

Extremam, ut perhibent, Cœo Enceladoque sororem
Progeniit, pedibus celerem et pernicious alis.
Monstrum horrendum, ingens; cui, quot sunt corpore
plumæ,

Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio terræque, per umbram
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam ficti pravique tenax, quam nuntia veri.

The loud report through Libyan cities goes.
Fame, the great ill, from small beginnings grows—
Swift from the first; and ev'ry moment brings
New vigour to her flights, new pinions to her wings.
Soon grows the pigmy to gigantic size;
Her feet on earth, her forehead in the skies.
Enraged against the gods, revengeful Earth
Produced her, last of the Titanian birth—
Swift is her walk, more swift her winged haste—
A monstrous phantom, horrible and vast.
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight:
Millions of op'ning mouths to Fame belong;
And ev'ry mouth is furnish'd with a tongue;
And round with list'ning ears the flying plague is hung.
She fills the peaceful universe with cries;
No slumbers ever close her wakeful eyes;
By day, from lofty tow'rs her head she shews,
And spreads, through trembling crowds, disastrous news;
With court-informers haunts and royal spies;
Things done relate; not done she feigns; and mingles truth
with lies.

TO CHOOSE THE SOFTEST HOURS.

Æn. iv. 291.

Sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus.

Himself, meantime, the softest hours would choose,
Before the love-sick lady heard the news,
And move her tender mind, by slow degrees,
To suffer what the sov'reign pow'r decrees:
Jove will inspire him, when, and what to say.

JEALOUSY.

Æn. iv. 296.

At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit prima futuros;
Omnia tuta timens.

But soon the queen perceives the thin disguise:
(What arts can blind a jealous woman's eyes?)
She was the first to find the secret fraud,
Before the fatal news was blazed abroad.
Love the first motions of the lover hears,
Quick to presage, and ev'n in safety fears.

A UNION.

Æn. iv. 339.

Hæc in fœdera veni.

Much less pretended to the lawful claim
Of sacred nuptials, or a husband's name.

A HARDENED WRETCH.

Æn. iv. 365.

Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.

False as thou art, and more than false, forsworn!
Not sprung from noble blood, nor goddess-born,
But hewn from harden'd entrails of a rock!
And rough Hyrcanian tigers gave thee suck!

FAITHLESSNESS.

Æn. iv. 373.

Nusquam tuta fides.

Faithless is earth, and faithless are the skies!
Justice is fled, and truth is now no more!

ANTS.

Æn. iv. 402.

Ac veluti ingentem formicæ farris acervum
Cum populant, hiemis memores, tectoque reponunt;
It nigrum campis agmen, prædamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixæ frumenta humeris; pars agmina cogunt,
Castigantque moras: opere omnis semita fervet.

Thus, in battalia, march embodied ants,
 Fearful of winter, and of future wants,
 T'invade the corn, and to their cells convey
 The plunder'd forage of their yellow prey.
 The sable troops, along the narrow tracks,
 Scarce bear the weighty burden on their backs :
 Some set their shoulders to the pond'rous grain ;
 Some guard the spoil ; some lash the lagging train :
 All ply their sev'ral tasks, and equal toil sustain.

LOVE.

Æn. iv. 412.

Improbe amor, quid non mortalia pectora cogis.
 All-pow'rful Love! what changes canst thou cause
 In human hearts, subjected to thy laws!

DESCRIPTION OF NIGHT.

Æn. iv. 522.

Nox erat, et placidum carpebant fessa soporem
 Corpora per terras, sylvæque et sæva quierant
 Equora : cum medio volvuntur sidera lapsu,
 Cum tacet omnis ager, pecudes, pictæque volucres,
 Quæque lacus late liquidos, quæque aspera dumis
 Rura tenent, somno positæ sub nocte silenti
 Lenibant curas, et corda oblita laborum.
 'Twas dead of night, when weary bodies close
 Their eyes in balmy sleep, and soft repose :
 The winds no longer whisper through the woods,
 Nor murmur'ing tides disturb the gentle floods.
 The stars in silent order moved around :
 And Peace, with downy wings, was brooding on the ground.
 The flocks and herds, and particolour'd fowl,
 Which haunt the woods, or swim the weedy pool,
 Stretch'd on the quiet earth, securely lay.

WOMAN.

Æn. iv. 569.

Eia age, rumpe moras. Varium et mutabile semper
 Fœmina.

Woman's a various and a changeful thing.

END OF LIFE.

Æn. iv. 653.

Vixi, et, quem dederat cursum fortuna, peregi :
 Et nunc magna mei sub terras ibit imago.

My fatal course is finish'd ; and I go,
 A glorious name, among the ghosts below.

AN ANNIVERSARY.

Æn. v. 49.

Adest, quem semper acerbum,
 Semper honoratum, (sic dī voluistis,) habebō.
 And now the rising day renews the year—
 A day for ever sad, for ever dear.

RAINBOW.

Æn. v. 88.

Ceu nubibus arcus
 Mille jacet varios adverso sole colores.
 More various colours through his body run,
 Than Iris when her bow imbibes the sun.

FLY DANGER.

Æn. v. 163.

Littus ama, altum alii teneant.
 Bear to the rocky shore, and shun the main.

THE DOVE.

Æn. v. 213.

Qualis speluncâ subito commota columba,
 Cui domus et dulces latebrosi in pumice nidi,
 Fertur in arva volans, plausumque exterrita pennis
 Dat tecto ingentem : mox ære lapsa quieto
 Radit iter liquidum, celeres neque commovet alas.

As, when the dove her rocky hold forsakes,
 Roused in a fright, her sounding wings she shakes ;
 The cavern rings with clatt'ring ; out she flies,
 And leaves her callow care, and cleaves the skies :
 At first she flutters ; but at length she springs
 To smother flight, and shoots upon her wings.

A CONQUEROR.

Æn. v. 229.

Hi proprium decus, et partum indignantur honorem,
 Ni teneant ; vitamque volunt pro laude pacisci.
 Hos successus alit : possunt, quia posse videntur.

Resolved to hold their own, they mend their pace,
All obstinate to die, or gain the race.
Raised with success, the Dolphin swiftly ran—
For they can conquer, who believe they can.

BEAUTY.

Æn. v. 344.

Gratior et pulchro veniens in corpore virtus.
His blooming beauty, with his tender years,
Had bribed the judges for the promised prize.

A BOXER.

Æn. v. 479.

Durosque reductâ
Libravit dextrâ mediâ inter cornua cæstus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi bos.

And then confronts the bull;
And, on his ample forehead aiming full,
The deadly stroke, descending, pierced the skull,
Down drops the beast, nor needs a second wound,
But sprawls in pangs of death, and spurns the ground.

TO RETIRE FROM ACTIVE LIFE.

Æn. v. 484.

Hic victor cæstus artemque repono.
Thy gauntlets I resign, and here renounce the field.

PATIENCE.

Æn. v. 709.

Quo fata trahunt retrahuntque, sequamur.
Quicquid erit, superanda omnis fortuna ferendo est.

O goddess-born! resign'd in ev'ry state,
With patience bear, with prudence push your fate.
By suffering well, our fortune we subdue;
Fly when she frowns, and when she calls, pursue.

COWARDS.

Æn. v. 750.

Transscribunt urbi matres, populumque volentem
Deponunt, animos nil magnæ laudis egentes.

They list with women each degenerate name,
Who dares not hazard life for future fame.
These they cashier.

VALOUR.

Æn. v. 754.

Exigui numero, sed bello vivida virtus.
Few in number, but ardent for war.

SEA TREACHEROUS.

Æn. v. 848.

Mene salis placidi vultum fluctusque quietos
Ignorare jubes? mene huic confidere monstro?

Me dost thou bid to trust the treach'rous deep,
The harlot-smiles of her dissembling face,
And to her faith commit the Trojan race?
Shall I believe the Siren South again,
And, oft betray'd, not know the monster main?

FROWNS OF FORTUNE.

Æn. vi. 95.

Tu ne cede malis; sed contra audentior ito,
Quâ tua te fortuna sinet. Via prima salutis,
Quod minime reris, Graiâ pandetur ab urbe.

But thou, secure of soul, unbent with woes,
The more thy fortune frowns, the more oppose.
The dawns of thy safety shall be shewn,
From—whence thou least shalt hope—a Grecian town.

TRUTH CONCEALED.

Æn. vi. 100.

Obscuris vera involvens.
Some truths reveal'd, in terms involved the rest.

PLUTO'S PORTALS ALWAYS OPEN.

Æn. vi. 124.

Talibus orabat dictis, arasque tenebat;
Cum sic orsa loqui vates: Sate sanguine divûm,
Tros Anchisiada, facilis descensus Averno;
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dis geniti, potuere.

O goddess-born of great Anchises' line!
The gates of hell are open night and day:
Smooth the descent, and easy is the way:
But to return, and view the cheerful skies—
In this the task and mighty labour lies.
To few great Jupiter imparts this grace,
And those of shining worth, and heav'nly race.

THE BRANCH OF GOLD.

Æn. vi. 142.

Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso, non deficit alter
Aureus; et simili frondescit virga metallo.

This from the vulgar branches must be torn,
And to fair Proserpine the present borne,
Ere leave be given to tempt the nether skies.
The first thus rent, a second will arise;
And the same metal the same room supplies.

THE PROFANE.

Æn. vi. 258.

Procul o, procul este profani.
Far hence be souls profane!

SHADES BELOW.

Æn. vi. 263.

Dī quibus imperium est animarum, umbræque silentes
Et Chaos, et Phlegethon, loca nocte tacentia late,
Sit mihi fas audita loqui: sit, numine vestro,
Pandere res altā terrā et caligine mersas.

Ibant obscuri solā sub nocte per umbram,
Perque domos Ditis vacuas, et inania regna:
Quale per incertam lunam sub luce malignā
Est iter in sylvis, ubi cælum condidit umbrā
Jupiter, et rebus nox abstulit atra colorem.

Ye realms, yet unreveal'd to human sight!
Ye gods, who rule the regions of the night!
Ye gliding ghosts! permit me to relate
The mystic wonders of your silent state.

Obscure they went through dreary shades, that led
Along the waste dominions of the dead.
Thus wander travellers in woods by night,
By the moon's doubtful and malignant light,
When Jove in dusky clouds involves the skies,
And the faint crescent shoots by fits before their eyes.

THE VESTIBULE OF PLUTO'S REALMS.

Æn. vi. 273.

Vestibulum ante ipsum primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formæ; Letumque, Labosque;
Tum consanguineus Leti Sopor; et mala mentis
Gaudia; mortiferumque adverso in limine Bellum;
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.

Just in the gate, and in the jaws of hell,
Revengeful Cares and sullen Sorrows dwell,
And pale Diseases, and repining Age,
Want, Fear, and Famine's unresisted rage;
Here Toils, and Death, and Death's half-brother, Sleep,
(Forms terrible to view,) their sentry keep;
With anxious Pleasures of a guilty mind,
Deep Frauds before, and open Force behind;
The Furies' iron beds; and Strife, that shakes
Her hissing tresses, and unfolds her snakes.

OLD AGE.

Æn. vi. 304.

Jam senior, sed cruda deo viridisque senectus.
He look'd in years: yet, in his years, were seen
A youthful vigour, and autumnal green.

LEAVES IN AUTUMN.

Æn. vi. 309.

Quam multa in sylvis autumnū frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab alto
Quam multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.

Thick as the leaves in autumn strew the woods,
Or fowls by winter forced, forsake the floods,
And wing their hasty flight to happier lands—
Such, and so thick, the shiv'ring army stands,
And press for passage with extended hands.

SHADES BELOW.

Æn. vi. 322.

Anchisā generate, deūm certissima proles,
Cocyti stagna vides, Stygiamque paludem,

Di cuius jurare timent, et fallere numen.
 Hæc omnis, quam cernis, inops inhumataque turba est :
 Portitor ille, Charon : hi, quos vehit unda, sepulfi.
 Nec ripas datur horrendas, nec rauca fluent a
 Transportare prius, quam sedibus ossa quierunt.
 Centum errant annos, volitantque hæc litora circum :
 Tum demum admissi stagna exoptata revisunt.

Son of Anchises! offspring of the gods!
 (The Sibyl said,) you see the Stygian floods,
 The sacred streams which Heav'n's imperial state
 Attests in oaths, and fears to violate.
 The ghosts rejected are th' unhappy crew
 Deprived of sepulchres and fun'ral due ;
 The boatman, Charon : those, the buried host,
 He ferries over to the further coast ;
 Nor dares his transport vessel cross the waves
 With such whose bones are not composed in graves.
 A hundred years they wander on the shore ;
 At length, their penance done, are wafted o'er.

FATES INEXORABLE.

Æn. vi. 376.

Desine fata deum flecti sperare precando.
 Fate and the dooming gods are deaf to tears.

RIGHTEOUSNESS.

Æn. vi. 620.

"Discite justitiam moniti, et non temnere divos."
 Vendidit hic auro patriam.
 "Learn righteousness, and dread th' avenging deities."
 To tyrants others have their country sold,
 Imposing foreign lords for foreign gold.

ELYSIUM.

Æn. vi. 638.

Devenere locos lætos, et amœna vireta
 Fortunatorum nemorum, sedesque beatas.
 Largior hic campos æther et lumine vestit
 Purpureo ; solemque suum, sua sidera norunt.
 Pars in gramineis exercent membra palæstris ;
 Contendunt ludo, et fulvâ luctantur arenâ :
 Pars pedibus plaudunt choreas, et carmina dicunt.
 These holy rites perform'd, they took their way
 Where long-extended plains of pleasure lay.

The verdant fields with those of heav'n may vie,
 With ether vested, and a purple sky—
 The blissful seats of happy souls below :
 Stars of their own, and their own suns, they know.
 Their airy limbs in sport they exercise,
 And on the green contend the wrestler's prize.
 Some in heroic verse divinely sing.

ABODES OF THE BLESSED.

Æn. vi. 656.

Conspicit ecce alios dextrâ lævâque per herbam
 Vescentes, lætunque choro pœana canentes,
 Inter oderatum lauri nemus ; unde superne
 Plurimus Eridani per sylvam volvitur amnis.
 Hic manus, ob patriam pugnando vulnera passi,
 Quique sacerdotes casti, dum vita manebat,
 Quique pii vates, et Phœbo digna locuti.

Some cheerful souls were feasting on the plain :
 Some did the song, and some the choir, maintain,
 Beneath a laurel shade, where mighty Po
 Mounts up to woods above, and hides his head below.
 Here patriots live, who, for their country's good,
 In fighting fields, were prodigal of blood :
 Priests of unblemish'd lives here make abode,
 And poets worthy their inspiring god.

INVENTORS.

Æn. vi. 663.

Inventas aut qui vitam excoluere per artes,
 Quique sui memores alios fecere merendo.
 And searching wits, of more mechanic parts,
 Who graced their age with new-invented arts.

BEES.

Æn. vi. 707.

Ac veluti in pratis, ubi apes æstate serenâ
 Floribus insidunt variis, et candida circum
 Lilia funduntur ; strepit omnis murmure campus.
 Thick as the humming bees that hunt the golden dew
 In summer's heat ; on tops of lilies feed,
 And creep within their bells, to suck the balmy seed :
 The winged army roam the fields around :
 The rivers and the rocks re-murmur to the sound.

OUR OWN BURDEN MUST BE BORNE.

Æn. vi. 743.

Quisque suos patimur manes.
All have their manes, and those manes bear.

MIGHTY EMPIRE.

Æn. vi. 794.

Super et Garamantas et Indos
Proferet imperium.

Afric and India shall his pow'r obey :
He shall extend his propagated sway.

NUMA.

Æn. vi. 812.

Curibus parvis et paupere terrâ
Missus in imperium magnum.
He shall to peaceful Rome new laws ordain,
Call'd from his mean abode, a sceptre to sustain.

FABIUS.

Æn. vi. 844.

Quo fessum rapitis, Fabii ? tu Maximus ille es,
Unus qui nobis cunctando restituis rem.

Ordain'd in war to save the sinking state,
And, by delays, to put a stop to fate !

DESCRIPTION OF ROMANS.

Æn. vi. 847.

Excudent alii spirantia mollius æra,
Credo equidem, vivos ducent de marmore vultus ;
Orabunt causas melius, cœlique meatus
Describent radio, et surgentia sidera dicent :
Tu regere imperio populos, Romane, memento ;
Hæ tibi erunt artes ; pacisque imponere morem,
Parcere subjectis, et debellare superbos.

Let others better mould the running mass
Of metals, and inform the breathing brass,
And soften into flesh a marble face :
Plead better at the bar ; describe the skies,
And when the stars descend, and when they rise.
But, Rome ! 'tis thine alone, with awful sway,

To rule mankind, and make the world obey,
Disposing peace and war thy own majestic way ;
To tame the proud, the fetter'd slave to free :
These are imperial arts, and worthy thee.

MARCELLUS.

Æn. vi. 878.

Heu pietas, heu prisca fides, invictaque bello
Dextera ! non illi quisquam se impune tulisset
Obvius armato, seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer ! si quâ Fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis :
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere.

Mirror of ancient faith in early youth,
Undaunted worth, inviolable truth :
No foe unpunish'd in the fighting field
Shall dare thee, foot to foot, with sword and shield :
Much less in arms oppose thy matchless force,
When thy sharp spurs shall urge the foaming horse.
Ah ! couldst thou brake through Fate's severe decree,
A new Marcellus shall arise in thee !
Full canisters of fragrant lilies bring,
Mix'd with the purple roses of the spring :
Let me with fun'ral flow'rs his body strew :
This gift which parents to their children owe,
This unavailing gift, at least, I may bestow !

SLEEP.

Æn. vi. 893.

Sunt geminæ somni portæ : quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris :
Altera candenti perfecta nitens elephanto ;
Sed falsa ad cœlum mittunt insomnia Manes.

Two gates the silent house of Sleep adorn ;
Of polish'd iv'ry this, that of transparent horn :
True visions through transparent horn arise ;
Through polish'd iv'ry pass deluding lies.

DETERMINATION.

Æn. vii. 312.

Flectere si nequeo superos, Acheronta movebo.

If Jove and Heav'n my just desires deny,
Hell shall the pow'r of Heav'n and Jove supply.

CAMILLA.

Æn. vii. 803.

Hos super advenit Volscâ de gente Camilla,
Agmen agens equitum, et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Fœmineas assueta manus; sed prælia virgo
Dura pati, cursuque pedum prævertere ventos.

Last, from the Volscians fair Camilla came,
And led her warlike troops, a warrior dame:
Unbred to spinning, in the loom unskill'd,
She chose the nobler Pallas of the field.
Mix'd with the first, the fierce Virago fought,
Sustain'd the toils of arms, the danger sought,
Outstripp'd the winds in speed upon the plain,
Flew o'er the field, nor hurt the bearded grain.

LIGHTNING.

Æn. viii. 426.

His informatum manibus jam parte politâ
Fulmen erat; toto genitor quæ plurima cœlo
Dejicit in terras; pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis, et alitis austri.
Fulgores nunc horridos, sonitumque, metumque
Miscebant operi, flammisque sequacibus iras.

A load of pointless thunder now there lies
Before their hands, to ripen for the skies:
These darts for angry Jove they daily cast—
Consumed on mortals with prodigious waste.
Three rays of writhen rain, of fire three more,
Of winged southern winds and cloudy store
As many parts, the dreadful mixture frame;
And fears are added, and avenging flame.

A FATHER'S PRAYER FOR HIS SON.

Æn. viii. 572.

At vos, o superi, et divum tu maxime rector
Jupiter, Arcadii, quæso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Pallanta mihi, si fata reservant,
Si visurus eum vivo, et venturus in unum:
Vitam oro; patiar quemvis durare laborem.

Sin aliquem infandum casum, Fortuna, minaris:
Nunc, o, nunc liceat crudelem abrumpere vitam,
Dum curæ ambiguae, dum spes incerta futuri,
Dum te, care puer, mea sera et sola voluptas,
Complexu teneo; gravior ne nuntius aures
Vulneret.

Ye gods! and mighty Jove! in pity bring
Relief, and hear a father and a king!
If Fate and you reserve these eyes, to see
My son return'd with peace and victory;
If the loved boy shall bless his father's sight;
If we shall meet again with more delight;
Then draw my life in length: let me sustain,
In hopes of his embrace, the worst of pain.
But, if your hard decrees—which, O! I dread—
Have doom'd to death his undeserving head;
This, O! this very moment, let me die,
While hopes and fears in equal balance lie;
While, yet possess'd of all his youthful charms,
I strain him close within these aged arms—
Before that fatal news my soul shall wound!

A HORSE GALLOPING.

Æn. viii. 595.

It clamor, et agmine facto
Quadrupedante putrem sonitu quatit ungula campum.
The neighing coursers answer to the sound,
And shake with horny hoofs the solid ground.

TIME.

Æn. ix. 6.

Quod optanti divum promittere nenio
Auderet, volvenda dies en attulit ultro.
What none of all the gods could grant thy vows—
That, Turnus, this auspicious day bestows.

MAN MAKES A GOD OF HIS DESIRE.

Æn. ix. 184.

Nisus ait: Dine hunc ardorem mentibus addunt,
Euryale? an sua cuique deus fit dira cupido.

Then Nisus thus: "Or do the gods inspire
This warmth, or make we gods of our desire?
A generous ardour boils within my breast,
Eager of action, enemy to rest."

FILIAL PIETY.

Æn. ix. 280.

Contra quem talia fatur
 Euryalus : Me nulla dies tam fortibus ausis
 Dissimilem arguerit ; tantum : fortuna, secunda
 Aut adversa, cadat. Sed te super omnia dona
 Unum oro : genitrix Priami de gente vetustâ
 Est mihi, quam miseram tenuit non Ilia tellus
 Mecum excedentem, non mœnia regis Acestæ.
 Hanc ego nunc, ignaram hujus quodcunque pericli est,
 Inque salutatam linquo : nox et tua testis
 Dextera, quod nequeam lacrymas perferre parentis.
 At tu, oro, solare inopem, et succurre relictæ.
 Hanc sine me spem ferre tui : audentior ibo
 In casus omnes. Percussâ mente dederunt
 Dardanidæ lacrymas ; ante omnes pulcher Iulus,
 Atque animum patriæ strinxit pietatis imago.

Then thus the young Euryalus replied :
 " Whatever fortune, good or bad, betide,
 The same shall be my age, as now my youth :
 No time shall find me wanting to my truth.
 This only from your goodness let me gain
 (And, this ungranted, all rewards are vain) :—
 Of Priam's royal race my mother came—
 And sure the best that ever bore the name—
 Whom neither Troy nor Sicily could hold
 From me departing, but, o'erspent and old,
 My fate she follow'd. Ignorant of this
 (Whatever) danger, neither parting kiss
 Nor pious blessing taken, her I leave,
 And in this only act of all my life deceive.
 By this right hand, and conscious might I swear,
 My soul so sad a farewell could not bear.
 Be you her comfort ; fill my vacant place—
 (Permit me to presume so great a grace) ;
 Support her age, forsaken and distress'd.
 That hope alone will fortify my breast
 Against the worst of fortunes and of fears."
 He said. The moved assistants melt in tears.
 Then thus Ascanius wonder-struck to see
 That imago of his filial piety.

FRIENDSHIP.

Æn. ix. 427.

Me, me, (adsum, qui feci,) in me convertite ferrum,

O Rutuli : mea fraus omnis ; nihil iste nec ausus,
 Nec potuit : cœlum hoc et conscia sidera testor.

" Me ! me !" he cried—" turn all your swords alone
 On me—the fact confess'd, the fault my own.
 He neither could nor durst, the guiltless youth—
 Ye moon and stars, bear witness to the truth !"

DEATH OF A YOUNG MAN.

Æn. ix. 435.

Purpureus veluti cum flos, succisus aratro,
 Languescit moriens ; lassove papavera collo
 Demisere caput, pluviâ cum forte gravantur.

Like a fair flower by the keen share oppress'd—
 Like a white poppy sinking on the plain,
 Whose heavy head is overcharged with rain.

POWER OF POETRY.

Æn. ix. 446.

Fortunati ambo, si quid mea carmina possunt,
 Nulla dies unquam memori vos eximet ævo ;
 Dum domus Æneæ Capitoli immobile saxum
 Accolet, imperiumque pater Romanus habebit.

O happy friends ! for, if my verse can give
 Immortal life, your fame shall ever live,
 Fix'd as the Capitol's foundation lies,
 And spread, where'er the Roman eagle flies.

COWARDS.

Æn. ix. 617.

O vere Phrygiæ, neque enim Phryges.
 Go, less than women, in the shapes of men !

BY VIRTUE WE GO TO HEAVEN.

Æn. ix. 641.

Macte novâ virtute, puer ; sic itur ad astra.

Advance, illustrious youth ! increase in fame,
 And wide from east to west extend thy name—
 Offspring of gods thyself : and Rome shall owe
 To thee a race of demigods below.
 This is the way to heaven : the powers divine
 From this beginning date the Julian line.

FORTUNE.

Æn. x. 42.

Speravimus ista,
Dum fortuna fuit.
Such hopes I had indeed, while Heaven was kind.

THE FATES WILL FIND THEIR WAY.

Æn. x. 111.

Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem.
Fata viam inveniunt.

And both shall draw the lots their Fates decree.
Let these assault, if Fortune be their friend ;
And, if she favours those, let those defend :
The Fates will find their way.

A GEM.

Æn. x. 134.

Qualis gemma micat, fulvum quæ dividit aurum,
Aut collo decus, aut capiti ; vel quale per artem
Inclusum buxo, aut Oricia terebintho
Lucet ebur ; fusos cervix cui lactea crines
Accipit, et molli subnectens circulus auro.

Distinguish'd from the crowd, he shines a gem,
Enchased in gold, or polish'd ivory set,
Amidst the meaner foil of sable jet.

FORTUNE FAVOURS THE BOLD.

Æn. x. 284.

Audentes Fortuna juvat.
Fortune befriends the bold.

SHORTNESS OF LIFE LENGTHENED BY VIRTUE.

Æn. x. 467.

Stat sua cuique dies ; breve et irreparabile tempus
Omnibus est vitæ : sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot nati cecidere deum ; quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.

Short bounds of life are set to mortal man :
'Tis virtue's work alone to stretch the narrow span.
So many sons of gods, in bloody fight
Around the walls of Troy have lost the light :
My own Sarpedon fell beneath his foe ;
Nor I, his mighty sire, could ward the blow.
Even Turnus shortly shall resign his breath,
And stands already on the verge of death.

MAN IGNORANT OF FUTURITY.

Æn. x. 501.

Nescia mens hominum fati sortisque futuræ,
Et servare modum, rebus sublata secundis.

O mortals ! blind of fate, who never know
To bear high fortune or endure the low.

HE DIES AND THINKS OF HIS COUNTRY.

Æn. x. 781.

Sternitur infelix alieno vulnere, cœlumque
Adspicit, et dulces moriens reminiscitur Argos.

Now falling by another's wound, his eyes
He casts to heaven, on Argos thinks, and dies.

SHORTNESS OF LIFE.

Æn. x. 861.

Rhœbe, diu (res si quâ diu mortalibus ulla est)
Viximus.

O Rhœbus ! we have lived too long for me—
If life and long were terms that could agree.

A FLOWER PLUCKED.

Æn. xi. 68.

Qualem virgineo demessum pollice florem,
Seu mollis violæ, seu languentis hyacinthi ;
Cui neque fulgor adhuc, nec dum sua forma recessit ;
Non jam mater alit tellus, viresque ministrat.

All pale he lies, and looks a lovely flower,
New cropt by virgin hands, to dress the bower ;
Unfaded yet, but yet, unfed below,
No more to mother Earth or the green stem shall owe.

EXPERIENCE.

Æn. xi. 283.

Experto credite, quantus
In clypeum assurgat, quo turbine torqueat hastam.

We met in fight : I know him, to my cost :
With what a whirling force his lance he toss'd !
Heavens ! what a spring was in his arm, to throw !
How high he held his shield, and rose at every blow !

A DEMAGOGUE.

Æn. xi. 338.

Largus opum, et linguâ melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens.

Faction and rich, bold at the council-board,
But cautious in the field, he shunn'd the sword—
A close caballer, and tongue-valiant lord.

FORTUNE SHIFTS THE SCENE.

Æn. xi. 424.

Cur ante tubam tremor occupat artus ?
Multa dies varique labor mutabilis ævi
Rettulit in melius, multos alterna revisens
Lusit, et in solido rursus Fortuna locavit.

Why thus, unforced, should we so tamely yield,
And, ere the trumpet sounds, resign the field ?
Good unexpected, evils unforeseen,
Appear by turns, as Fortune shifts the scene :
Some raised aloft, come tumbling down again,
Then fall so hard, they bound and rise again.

MEDICINE PROVOKED THE PAIN.

Æn. xii. 46.*Æg*rescitque medendo.

The proffer'd medicine but provoked the pain.

A VIRGIN.

Æn. xii. 67.

Indum sanguineo veluti violaverit ostro
Si quis ebur ; vel mixta rubent ubi lilia multa
Alba rosâ : tales virgo dabat ore colores.

Thus Indian ivory shows,
Which with the bord'ring paint of purple glows ;
Or lilies damask'd by the neighb'ring rose.

CHANGE OF FORTUNE.

Æn. xii. 153.

Forsan miseros meliora sequentur.

Who knows what changeful Fortune may produce ?

EDUCATION.

Æn. xii. 435.

Disce, puer, virtutem ex me, verumque laborem ;
Fortunam ex aliis.

My son ! from my example learn the war,
In camps to suffer, and in fields to dare :
Success from others.

WHIRLWIND.

Æn. xii. 451.

Qualis ubi ad terras abrupto sidere nimbus
It mare per medium : miseris, heu, præscia longe
Horrescunt corda agricolis ; dabit ille ruinas
Arboribus, stragemque satis ; ruet omnia late ;
Ante volant, sonitumque ferunt ad littora venti.

As when a whirlwind, rushing to the shore
From the mid ocean, drives the waves before ;
The painful hind with heavy heart foresees
The flatted fields, and slaughter of the trees.

SWALLOWS.

Æn. xii. 473.

Nigra velut magnas domini cum divitis ædes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens, nidisque loquacibus escas ;
Et nunc porticibus vacuis, nunc humida circum
Stagna sonat.

As the black swallow near the palace plies ;
O'er empty courts, and under arches, flies ;
Now hawks aloft, now skims along the flood,
To furnish her loquacious nest with food.

A HERO.

Æn. xii. 644.

Turnum fugientem hæc terra videbit ?
 Usque adeone mori miserum est ? vos o mihi Manes
 Este boni : quoniam superis aversa voluntas.
 Sancta ad vos anima, atque istius inscia culpæ
 Descendam, magnorum haud unquam indignus avorum.

How will the Latins hoot their champion's flight !
 How Drances will insult, and point them to the sight !
 Is death so hard to bear ?—Ye gods below !
 (Since those above so small compassion shew)
 Receive a soul unsullied yet with shame,
 Which not belies my great forefathers' name.

A BULL FIGHT.

Æn. xii. 715.

Ac velut ingenti Silâ, summove Taburno,
 Cum duo conversis inimica in prælia tauri
 Frontibus incurrunt, pavidi cessere magistri ;
 Stat pecus omne metu mutum, mussantque juvenecæ,
 Quis nemori imperitet, quem tota armenta sequantur ;
 Illi inter sese multâ vi vulnera miscent,
 Cornuaque obnixa infigunt, et sanguine largo
 Colla armosque lavant ; gemitu nemus omne remugit.

As, when two bulls for their fair female fight
 In Sila's shades, or on Taburnus' height,
 With horns adverse they meet : the keeper flies ;
 Mute stands the herd ; the heifers roll their eyes,
 And wait th' event—which victor they shall bear,
 And who shall be the lord, to rule the lusty year :
 With rage of love the jealous rivals burn,
 And push for push, and wound for wound return :
 Their dewlaps gored, their sides are laved in blood :
 Loud cries and roaring sounds rebellow through the wood.

PUBLII SYRI ET ALIORUM SENTENTIÆ.

A DRUNK MAN.

Absentem lædit, cum ebrio qui litigat.
 He, who contends with the drunken, injures the absent.

A HASTY DECISION.

Ad pœnitendum properat, cito qui judicat.
 He, who decides hastily, will soon repent of his decision.

SUSPICION.

Ad tristem partem strenua est suspicio.
 The losing side is full of suspicion.

DEBTS.

Æs debitorem leve ; grave inimicum facit.
 A slight debt produces a debtor ; a heavy one an enemy. *Calpurnius*

PROPERTY.

Aliena nobis, nostra plus aliis placent.
 That which belongs to another pleases us most ; while that, which
 is ours, is more pleasing to others.

DEBT.

Alienum æs homini ingenuo acerba est servitus.
 Debt is grievous slavery to the free born.

LOVE.

Amare et sapere vix Deo conceditur.
 To love, and at the same time to be wise, is scarcely granted
 even to a god.

A FRIEND.

Amicum lædere ne joco quidem licet.
 It is not allowable, even in jest, to injure a friend.

A FRIEND.

Amicum perdere est damnorum maximum.
 To lose a friend is the greatest of all losses.

LOVE.

Amor animi arbitrio sumitur, non ponitur.
To love is in our power, but not to lay it aside.

PASSIONS.

Animo imperabit sapiens, stultus serviet.
The wise man is the master of his passions, the fool is their slave.

RELAXATION.

Arcum intensio frangit, animum remissio.
Straining breaks the bow, and relaxation the mind.

A WOMAN.

Aut amat aut odit mulier, nihil est tertium.
A woman either loves or hates; she knows no medium.

UNION.

Auxilia humilia firma consensus facit.
Union gives strength and firmness to the humblest aids.

A KINDNESS.

Beneficium accipere, libertatem est vendere.
To receive a kindness is to sell your liberty.

THE BENEVOLENT.

Benignus etiam dandi causam cogitat.
Even the benevolent reflects on the reason of his giving.

TO DIE.

Bis emori est alterius arbitrio mori.
It is to die twice, to die at the will of another.

KINDNESS.

Bis gratum est, quod dato opus est, ultro si offeras.
Spontaneous kindness is always most acceptable.

A CONQUEROR.

Bis vincit, qui se vincit in victoria.
He conquers twice who conquers himself in victory.

GOOD THINGS.

Bonarum rerum consuetudo est pessima.
The incessant use of good things is prejudicial.

THE GOOD.

Bonis nocet, quisquis pepercit malis.
He hurts the good who spares the bad.

MISFORTUNES OF OTHERS.

Bonum est fugienda adspicere in alieno malo.
It is good to see in the misfortunes of others what we should avoid.

DANGER.

Caret periculo, qui etiam tutus cavet.
He is most safe from danger who, even when safe, is on his guard.

REPENTANCE.

Cave ne quidquam incipias, quod post pœniteat.
Take care not to begin anything of which you may repent.

DANGER.

Citius venit periculum, cum contemnitur.
Danger arrives the sooner when it is despised.

LOVER.

Cogas amantem irasci, amare si velis.
You should force a lover to be angry, if you wish her to love.

COMPANION.

Comes jucundus in viâ pro vehiculo est.
A pleasant companion on a journey serves for a carriage.

RELATIONSHIP.

Conjunctio animi maxima est cognatio.
Unity of feelings and affections is the strongest relationship.

PRUDENCE.

Consilio melius vincas quam iracundiâ.
You conquer better by prudence than by passion.

FOLLY.

Contemni gravior est stultitiæ quam percuti.
To folly it is more grievous to be despised than to be struck.

THE FORTUNATE.

Contra felicem vix Deus vires habet.
Even God can scarcely get the better of the fortunate.

REPUTATION.

Damnum appellandum est cum malâ famâ lucrum.
The gain which is made at the expense of reputation should be set down as a loss.

OPPORTUNITY.

Deliberando sæpe perit occasio.
While we are deliberating, the opportunity is often lost.

DELIBERATION.

Deliberandum est diu, quod statuendum est semel.
That should be considered long which can be decided but once.

ACCUSATIONS.

Difficilem oportet aurem habere ad crimina.
We should not lend an easy ear to accusations.

DAYS.

Discipulus est priori posterior dies.
Each succeeding day is the scholar of that which preceded.

WAR.

Diu apparandum est bellum, ut vincas celerius.
Preparations for war are to be made for a long time before, that you may more quickly conquer.

PAIN.

Dolor animi gravior est, quam corporis dolor.
The pain of the mind is worse than the pain of the body.

TO FORGET.

Etiam oblivisci, quod scis, interdum expedit.
It is sometimes expedient to forget what you know.

A WOUND.

Etiam sanato vulnere cicatrix manet.
Even after a wound is healed the scar remains.

DIGNITY.

Facilius crescit quam inchoatur dignitas.
It is more easy to obtain an accession of dignity, than to acquire it in the first instance.

TRIAL.

Fatetur facinus is, qui iudicium fugit.
He who flies from trial confesses his crime.

PROSPERITY.

Felicitas nutrix est iracundiæ.
Prosperity is the nurse of passion.

FAITH.

Fides, ut anima, unde abiit, eo nunquam redit.
Faith, like the soul, never returns when it has once gone.

COUNTENANCE.

Formosa facies muta commendatio est.
A pleasing countenance is a silent commendation.

FORTUNE.

Fortuna nimium quem fovet, stultum facit.
Fortune, when she caresses a man too much, makes him a fool.

FORTUNE.

Fortuna vitrea est, tum, cum splendet, frangitur.
Fortune is brittle as glass; at the very time she shines, she is broken.

PATIENCE.

Furor fit læsa sæpius patientia.
Patience, when too often outraged, is converted into madness.

REMEDIES.

Graviora quædam sunt remedia periculis.
Some remedies are worse than the disease.

HABIT.

Gravissimum est imperium consuetudinis.
The power of habit is very strong.

HEIR.

Hæredis fletus sub personâ risus est.
The weeping of an heir is laughter under a mask.

GLORY.

Heu ! quam difficilis gloriæ custodia est !
How difficult, alas ! is the custody of glory !

PASSION.

Homo extra corpus est suum, cum irascitur.
A man is beside himself when he is in a passion.

MAN.

Homo vitæ commodatus, non donatus est.
Man has been lent to life, not given.

THE TIMES.

Honeste servit, qui succumbit tempori.
He, who yields to the exigencies of the times, serves honourably.

HATE.

Id agas, tuo te merito ne quis oderit.
Take care that no one may hate you justly.

FORGIVE.

Ignoscito sæpe alteri, nunquam tibi.
Forgive others many things, yourself nothing.

UNGRATEFUL.

Ingratus unus omnibus miseris nocet.
One ungrateful man does an injury to all who are wretched.

INJURIES.

Injuriarum remedium est oblivio.
The best remedies for injuries is to forget them.

KINDNESS.

Inopi beneficium bis dat, qui dat celeriter.
He confers a kindness twice on a poor man who gives quickly.

MADMAN.

Insanus omnis furere credit cæteros.
Every madman thinks all other men mad.

FAULT.

Invitat culpam, qui delictum præterit.
He who overlooks one fault, invites the commission of another.

THE JUDGE.

Judex damnatur, cum nocens absolvitur.
The judge is condemned when the guilty is acquitted.

MAGNANIMITY.

Magnam fortunam magnus etiam animus decet.
Magnanimity becomes a great fortune.

MISCHIEF.

Malefacere qui vult, nunquam non causam invenit.
He, who wishes to do mischief, is never without a reason.

EMPIRE.

Male imperando summum imperium amittitur.
The greatest empire may be lost by the misrule of its governors.

MALEVOLENT.

Malevolus animus abditos dentes habet.
The malevolent have secret teeth.

MASTER.

Minor est quam servus, dominus qui servos timet.
The master is lower than a servant who dreads his servants.

FORTUNE.

Miserrima est fortuna, quæ inimico caret.
That fortune is most wretched, which is without an enemy.

TO CONCEAL.

Miserum est tacere cogi, quod cupias loqui.

It is miserable to be compelled to conceal what you wish to proclaim.

DELAY.

Mora omnis odio est, sed facit sapientiam.

Every delay is hateful, but it gives wisdom.

DEATH.

Mori est felicitis antequam mortem invocet.

It is fortunate to die before you call upon death.

FEAR.

Necesse est multos timeat, quem multi timent.

He who is feared by many must fear many.

NECESSITY.

Necessitas dat legem, non ipsa accipit.

Necessity imposes law, does not herself receive it.

HIGH STATION.

Nemo timendo ad summum pervenit locum.

No one has arrived at high station without undergoing some hazard.

WICKEDNESS.

Nequitia poena maxima ipsamet sui est.

Wickedness is its own punishment.

TRUTH.

Nimium altercando veritas amittitur.

In excessive altercation truth is lost.

TO PLEASE.

Non quam multis placeas, sed qualibus, stude.

Do not care how many, but whom, you please.

GAIN.

Nullus tantus quaestus, quam, quod habes, parcere.

There is no gain so certain as that which arises from sparing what you have.

OPPORTUNITY.

Occasio aegre offertur, facile amittitur.

A good opportunity is seldom presented, and is easily lost.

LIFE.

O vita misero longa, felici brevis!

O life! long to the miserable, short to the happy!

WICKEDNESS.

Paucorum improbitas universis calamitas.

The wickedness of a few brings calamity on all.

GOD.

Puras Deus, non plenas adspicit manus.

God looks to pure and not to full hands.

GOOD MAN.

Repente dives nemo factus est bonus.

No good man ever became suddenly rich.

FRIENDS.

Secreto amicos admone, lauda palam.

Admonish your friends secretly, praise them openly.

TO PERISH.

Solatium grande est cum universo una rapi.

It is a great consolation to perish with all the world.

TO FEAR.

Stultum est timere, quod vitare non potes.

It is foolish to fear what you cannot avoid.

MISER.

Tam deest avaro quod habet, quam quod non habet.

The miser is in as much want of that which he has as of that which he has not.

HASTY COUNSELS.

Velox consilium sequitur paenitentia.

Hasty counsels are quickly followed by repentance.

TO BE KNOWN.

Vis omnibus esse notus, nôris neminem.

You wish to be known to all; you will know no one.

FLATTERY.

Vitium fuit, nunc mos est assentatio.

Flattery, which was formerly a vice, is now a custom.

SHIPWRECK.

Improbe Neptunum accusat, qui iterum naufragium facit.

That man foolishly blames the sea, who is a second time shipwrecked.

RANKS.

Ni gradus servetur, nulli tutus est summus locus.

Unless ranks are observed, the highest place is safe to no one.

TO LIVE.

Non aliter vives in solitudine, aliter in foro.

You should not live one way in private and another in public.

SILENCE.

Sæpius locutum, nunquam me tacuisse pænitet.

I regret often that I have spoken, never that I have been silent.

CONVERSATION.

Sermo animi est imago; qualis vir, talis et oratio est.

The conversation is the image of the mind. As the man, so is his mode of talking.

HIGHEST.

Si vis ad summum progredi, ab infimo ordire.

If you wish to arrive at the highest, begin from the lowest.

JUPITER.

Quem Jupiter vult perdere, prius dementat.

Whom God wishes to destroy, He first deprives of his senses.

In a note on a fragment of Euripides, there is the following Greek proverb:—

Ὅταν δὲ Δαίμων ἀνδρὶ πορσύνῃ κακὰ,
Τὸν νοῦν ἐβλάψῃ πρῶτον.

When God is contriving misfortunes for man, He first deprives him of his reason.

(See Duport's *Gnomologia Homérica*, p. 282, (Cantab. 1660.) Athenagoras quotes Greek lines, and renders them in Latin, (p. 121. Oxon. 1682.)

GIVES TWICE.

Bis dat, qui cito dat.

He gives twice, who gives quickly.

(This is supposed to have been copied from Publius Syrus.)

Inopi beneficium bis dat, qui dat celeriter.

(This sentiment of Syrus is published, with additional fables of Phædrus, from the Vatican MS., by Angelo Mai.)

WORDS.

Vox et præterea nihil.

Words and nothing more.

(This saying is found in Plutarch's *Laconic Apophthegms*. *Plutarchi Opera Moralia*, ed. Dan Wytttenbach, vol. i. p. 649.)

SCYLLA.

Incidis in Scyllam, cupiens vitare Charybdim.

You fall into Scylla, desiring to avoid Charybdis.

(This is from Gaultier de Lisle, of the 14th century. The line is extracted from a poem in ten books, called the *Alexandriad*, at the 301st of the 5th vol.)—See *Notes and Queries*, vols. i. and ii., for a more detailed account of the four last extracts.

THE END.

LATIN INDEX.

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NOTE.—In the construction of this Index the Editor has attempted to overcome a difficulty which often occurs in searching for a passage, the first word of which may not be known, but merely the general idea. The quotation is given in alphabetical order, while the same passage is also given under what he has considered to be the key word.

	PAGE		PAGE
A proximis quisque minime		Acherontis avari strepi-	
anteiri vult,	191	tum,	432
Ab alio expectes, alteri quod		Acheruntis pabulum, . . .	295
feceris,	373	Achilles, O fortunate ado-	
Ab inquieto sæpe simulatur		lescens,	7
quies,	352	Acribus initiis, incuriosofine,	387
Ab uno disce omnes,	442	Acta agimus,	31
Abdomini suo natus, non		Acta deos nunquam mor-	
laudi atque gloriæ,	15	alia fallunt,	257
Abi, stultus, post tempus		Acta senem faciunt, his	
venis,	294	ævum implendum,	274
Abnormis sapiens,	116	Actum ne agas,	417
Absentem ludit, cum ebrio		Ad auctores redit sceleris	
qui litigat,	471	coacti culpa,	357
Absentem qui rodit amicum,		Ad legem bonum esse, quam	
hic niger est,	112	angusta innocentia, . . .	365
Absentem videbo,	265	Ad pœnitendum properat,	
Absentes,	316	cito qui judicat,	471
Absentes adsunt,	29	Ad populum phaleras; ego	
Absenti de amico ne loquere		te intus et in cute novi, .	278
male,	311	Ad publica munera veni, .	243
Absolvitur nemo nocens, se		Ad summas emergere opes	
judice,	178	rerumque potiri,	218
Academi silvas,	143	Ad tristem partem strenua	
Acceptissima munera, auctor		est suspicio,	471
que pretiosa facit,	268	Ad unguem factus homo, .	113
Accipe nunc victus tenuis, .	116	Adde cruem stultitiæ, . .	120
Acclinis falsis animus, . .	116	Adde, quod ingenuas di-	
Acerbi inimici melius me-		diciscentes emollit mores,	264
rentur quam amici,	32	Adeo in teneris consuescere	
Acerrima proximorum odia, .	305	multum est,	431
Acheronta movebo flectere		Adeone mori miserum est, .	470
si nequeo superos,	461	Adhuc sub iudice lis est, .	148

	PAGE		PAGE
Adjecere bonæ paulo plus artis Athenæ, . . .	143	Ætatis cujusque notandi sunt tibi mores, . . .	150
Adolescentem verecundum esse decet, . . .	289	Ætæna, . . .	448
Adspice, aratra jugo referunt suspensa juvenci, . . .	425	Ævo rarissima nostro simplicitas, . . .	270
Adspirat primo Fortuna labori, . . .	444	Ævum longius destruit ingentes animos, . . .	213
Adversa ex secundis, ex adversis secunda nascuntur, . . .	329	Affabilitas et comitas, . . .	48
Adversas res, sic secundas immoderate ferre, levitatis, . . .	42	Agnosco veteris vestigia flammæ, . . .	448
Adversum stimulum calces, inscitia est, . . .	415	Agnum pinguem, . . .	294
Adulandi gens laudat sermonem indocti, . . .	160	Agricola, . . .	22
Adulationi fœdum crimen servitutis, . . .	390	Agricolarum voluptates, . . .	24
Ægrescere lætis rebus, . . .	379	Alexander, . . .	173
Ægrescitque medendo, . . .	468	Alicunde, nihil est dietu facilius, . . .	416
Ægri somnia vana, . . .	146	Aliena negotia curo, excusus propriis, . . .	118
Ægrotis recta consiliadamus, quum valemus, . . .	400	Aliena nobis, nostra plus aliis placent, . . .	471
Ægroto, dum anima est, spes est, . . .	74	Aliena vitia in oculis habemus, . . .	365
Æneadum genetrix, hominum divumque voluptas, . . .	215	Aliena ut cures, tantumne ab re tua otii tibi? . . .	405
Æneas, . . .	440	Aliena ut melius videant quam sua! . . .	407
Æquâ lege Necessitas sortitur insignes et imos, . . .	92	Alieni appetens, sui profusus, . . .	338
Æqua Tellus recluditur, . . .	92	Alienis non gravis, . . .	311
Æqualitas juris, . . .	68	Alieno in loco hand stabile regnum est, . . .	345
Æquam memento rebus in arduis servare mentem, . . .	86	Alienum æs homini ingenue acerba est servitus, . . .	471
Æquatio bonorum, . . .	49	Alii homines magis quam alii mores, . . .	393
Æquitas lucet ipsa per se, . . .	38	Aliorum famam extendere, . . .	322
Æquum est, peccatis veniam poscentem reddere rursum, . . .	110	Aliorum vitia cernere, . . .	65
Æra nitent usu, . . .	268	Aliquid mali esse propter vicium malum, . . .	315
Æs debitorem leve; grave inimicum facit, . . .	471	Aliter catuli longe olent, aliter sues, . . .	296
Ætas imbecilla, . . .	117	Alitur vitium vivitque tegendo, . . .	435
Ætas parentum, pejor avis tulit nos nequiores, . . .	95	Aliud clausum in pectore, aliud in lingua habere, . . .	338
Ætas succedit ætati, . . .	20	Aliud Cupido, mens aliud suadet, . . .	244
Ætas transit, quam cito, . . .	418	Alium silere quod voles, primus sile, . . .	351
Ætas volatilis labitur occulte fallique, . . .	246	Alpha penulatorum, . . .	238

	PAGE		PAGE
Alter aureus, . . .	456	Amicus est is, qui in re dubiâ te juvat, ubi re est opus, . . .	296
Alter idem, . . .	31	Amnis dum defluat, rusticus expectat, . . .	126
Alter rixatur de lanâ sæpe caprinâ, . . .	137	Amor, 79, 294, 303, 311, . . .	403
Alterâ manu fert lapidem, panem ostentat alterâ, . . .	290	Amor animi arbitrio sumitur, non ponitur, . . .	472
Alteri deripere, jus non est, . . .	51	Amor est credula res, . . .	267
Alterius sic altera poscit opem res, . . .	156	Amor et melle et felle est facundissimus, . . .	295
Amantium iræ, amoris redingratio est, . . .	401	Amor longe valentior ad obtinendum quam timor, . . .	327
Amantùm perjuriam ridet Jupiter ex alto, . . .	270	Amor nullis est medicabilis herbis, . . .	238
Amare et sapere vix Deo conceditur, . . .	471	Amor omnibus idem, . . .	434
Amare oportere, ut si aliquando esset osurus, . . .	30	Amor verus et fictus non facile dijudicatur, . . .	72
Amari aliquid surgit de fonte leporum, . . .	224	Amoris vitia, . . .	120, 403
Ambiguas spargere voces in vulgum, . . .	412	Amoto quæramus seria ludo, . . .	107
Ambitio, . . .	334	Ampliat ætatis spatium sibi vir bonus, . . .	232
Ambitio mortales falsos fieri subigit, . . .	338	An et lacrymæ simulare docentur, . . .	267
Ambitiosâ paupertate hic vivimus, . . .	162	An secretum iter et fallentis semita vitæ, . . .	139
Ambrosiæ comæ divinum vertice odorem spirare, . . .	439	An sua cuique deus fit dira cupido, . . .	463
Amici, . . .	307	Anguis latet in herbâ, . . .	426
Amici falsi, . . .	257, 297, 328	Animi cultus quasi quidam humanitatis cibus, . . .	62
Amici ferre jugum pariter dolosi, . . .	83	Animi dormientium, . . .	27
Amicitia immortalis, . . .	203	Animi exercitudo levatur, . . .	23
Amicitia facit secundas res splendidiore, . . .	28	Animi hominum sunt divini, . . .	28
Amicitia nihil aliud nisi summa consensio, . . .	28	Animi ingenui est, cui multum debeas, eidem plurimum velle debere, . . .	70
Amicitia nihil fictum, . . .	29	Animi labes nec diuturnitate vaneſcere nec amnis elui potest, . . .	57
Amicitie fores, . . .	73	Animo imperabit sapiens, stultus serviet, . . .	472
Amicitie vinculum, . . .	9	Animos immortales, . . .	28
Amicos multos numerabis, donec eris felix, . . .	258	Animos nil magnæ laudis egentes, . . .	454
Amicum lædere ne joco quidem licet, . . .	471	Animos doctrinâ excolamus, . . .	6
Amicum perdere est damnum maximum, . . .	471		
Amicum potius quam dictum perdidisti, . . .	336		
Amicus certus in re incertâ cernitur, . . .	30		

	PAGE		PAGE
Agescunt alie gentes, alie minuuntur,	219	Bene precipiunt, qui vetant quidquam agere quod du- bites,	38
Augures,	54	Bene qui latuit, bene vixit,	259
Augurium futurorum inhæ- ret in mentibus,	63	Bene vult, est nequam ver- bum, nisi qui benefacit,	310
Aura popularis arbitrio,	93	Benefacta male locata, ma- lefecta arbitrator,	49
Aurea aetas,	236, 237	Beneficia eo usque læta sunt, dum exsolvi posse videntur,	385
Aureum quisquis mediocri- tatem diligit,	87	Beneficium accipere liberta- tem est vendere,	472
Aureus alter,	456	Beneficium collocare,	39
Auri sacra fames,	446	Benevolentia,	47
Auro pulsa fides; auro ven- alia iura,	332	Benignus etiam dandi caus- am cogitat,	672
Aurum fortuna invenitur; naturâ ingenium bonum,	303	Bibat aut abeat,	426
Aurum per medios ire satel- lites amat,	96	Bis ad eundem,	73
Aut amat aut odit mulier, nihil est tertium,	472	Bis dat, qui cito dat,	481
Aut bibat aut abeat,	66	Bis emori est alterius arbi- trio mori,	472
Aut prodesse volunt aut de- lectare volunt,	154	Bis gratum, quod dato opus est, ultro si offeras,	472
Avantia,	24, 32, 200,	Bis vincit, qui se vincit in victoria,	472
Avanties et honorum cæca cupido,	220	Blanditiæ virorum,	187
Avarus,	108	Bæotum in crasso iurares aëre natum,	142
Avidos vicinum funus ut agros,	112	Bona petere a se,	21
Avis rara in terris,	164	Bona ei, qui scit uti; illi, qui non utitur recte, mala,	405
Auxilia humilia firma con- sensus facit,	472	Bonâ in uxore tanto major laus, quanto in malâ plus culpæ,	396
B		Bonæ mentis soror est pau- peritas,	274
Bacchus,	419	Bonarum rerum consuetudo est pessima,	473
Barbula,	13	Boni aliquid afferre,	17
Beatisimus,	327	Boni plus insciens quis fecit, Bonis invident in civitate, quis opes nullæ sunt,	291
Beatus ille, qui procul ne- gotiis paternâ rura exerceat,	105	Bonis nocet, quisquis pe- percerit malis,	339
Belli eventus,	198	Bono ingenio me esse ornatam, quam auro multo malo,	473
Belli juss,	3, 191	Bono vinci satis est quam malo more injuriam vin- cere,	303
Belli portæ clauduntur,	439		
Bello vivia virtus,	455		
Bellum inter et hominem hoc interest,	36		
Bellum ita suscipiatur ut nihil, nisi pax quesita vi- deatur,	41		
Bene qui deus obtulit parçâ, quod satis est, manu,	97		

	PAGE		PAGE
Bonus animus in malâ re, dimidium est mali, . . .	302	Caret periculo, qui, etiam cum est tutus, caret, . . .	473
Bonus esse quam videri mavult, . . .	341	Cari sunt parentes, cari liberi, propinqui, . . .	39
Bonum est fugienda adspicere in alieno malo, . . .	473	Carior est diis homo quam sibi, . . .	176
Bonus vir. Quis? . . .	135	Carnine fit vivax virtus, . . .	265
Bonus vir, quicum in tenebris mices, . . .	51	Carpe diem, quam minimum credula postero, . . .	78
Breve et irreparabile tempus omnibus est vita, . . .	466	Carpe viam, terrestria quando mortales animas vivunt, . . .	121
Breve sit, quod turpiter audeas, . . .	169	Catilinam quocunque in populo videas, . . .	182
Breve tempus ætatis, satis est longum ad bene vivendum, . . .	25	Cato, . . . 84, 97, 139, 205, 208	
Breve tempus longum est imparatis, . . .	18	Causa latet, vis est notissima, . . .	242
Brevis hic est fructus homullis, . . .	222	Causas cognoscite rerum, quid sumus, . . .	278
Brevis vita a naturâ nobis data est, . . .	21	Cave ne quidquam incipias, quod post poeniteat, . . .	473
Britannos penitus toto divisos orbe, . . .	424	Cedant arma togæ, . . .	17
Brutus, . . .	182	Cede repugnantibus; cedendo victor abibis, . . .	271
C			
Cacoëthes scribendi insana-bile multos tenet, . . .	166	Censura dat veniam corvis, vexat columbas, . . .	159
Cæcus amor sui, . . .	79	Census amicitias dat; pauper ubique jacet, . . .	254
Cæsar, . . .	209	Centum doctum consilia solo hæc devincit Fortuna, . . .	302
Cæstus artemque repono, . . .	454	Centum errant annos, volitantque hæc litora circum, . . .	458
Callidi rerum aestimatores, . . .	34	Cerberus et Furie nusquam sunt nec possunt esse, . . .	223
Camilla, . . .	462	Cereus in vitium flecti, monitoribus asper, . . .	150
Candida pax homines; trux decet ira feras, . . .	272	Certa amittimus dum certa petimus, . . .	302
Candida de nigris, et de candidibus atra, . . .	246	Certa dominorum domus et ceteri servi non sunt hic, . . .	391
Candidato virtus, probitas, non linguæ volubilitas, . . .	10	Chaos, . . .	456
Cantabit vacuus coram latrone viator, . . .	172	Chartæ peritura, . . .	157
Canum, varum, ventriosum, . . .	315	Cicero, . . .	173
Capax imperii, consensu omnium nisi imperasset, . . .	392	Cinere aut manes id credis curare sepultos, . . .	449
Capit omnia tellus, quæ genuit, . . .	212	Cineri gloria sera est, . . .	227
Captum te nidore suæ putat ille culinæ, . . .	164	Citius venit periculum cum contemnitur, . . .	473
		Cives servare major est patriæ patri, . . .	364

	PAGE		PAGE
Civile bellum, . . .	71, 73	Concordia discors, . . .	238
Civis Romanus, . . .	196	Concordiâ parvæ res crescunt, . . .	342
Civitas magna, . . .	198	Condit quisque diem collibus in suis, . . .	103
Civitates condere novas aut conservare jam conditas, . . .	67	Conjugium, . . .	39
Clarissimo cuique plures curas, majora pericula subeunda, . . .	382	Conjunctio animi maxima est cognatio, . . .	473
Clarorum, non minus otii quam negotii rationem extare oportere, . . .	11	Conjux non doctissima, . . .	229
Clarum et venerabile nomen, . . .	214	Consanguineus leti sopor, . . .	457
Celestis ira quos premit, miseros facit, . . .	363	Conscia mens ut cuique sua est, . . .	255
Celi scrutantur plagas, . . .	55	Conscia mens recti famæ mendacia ridet, . . .	257
Celo tegitur, qui non habet urnam, . . .	212	Conscientia bene actæ vitæ est jucundissima, . . .	22
Celum ipsum petimus stultitia, . . .	77	Conscientia rectæ voluntatis, . . .	72
Celum non animum mutat, qui trans mare currit, . . .	133	Conscientiæ magna vis est, . . .	16
Cogas amantem irasci, amare si velis, . . .	473	Consensio omnium gentium lex natura putanda est, . . .	63
Cogi qui potest, nescit mori, . . .	346	Consilia, . . . 193, 323, 202	
Color adversi Solis ab ictu, . . .	242, 453	Consilia eventis ponderamus, . . .	12
Columba, . . .	453	Consilia fortissima sunt tutissima, . . .	195
Columbas censura vexat, . . .	159	Consilio melius vincas quam iracundiâ, . . .	473
Comes facundus in viâ pro vehiculo est, . . .	473	Consilium bonum, . . .	300
Comes minore sum futurus in metu, . . .	105	Consuetudinis magna vis est, . . .	65
Commemoratio est quasi exprobratio immemoris beneficii, . . .	31, 399	Consuetudo loquendi magistra, . . .	335
Commissa celans, . . .	235	Contemni gravius est stultitiæ quam percuti, . . .	474
Commodius esse opinor duplici spe uti, . . .	417	Contra audentior ito, . . .	455
Commorandi natura diversorium, non locum habitandi dedit, . . .	27	Contra felicem vix Deus vires habet, . . .	474
Compescere mentem, . . .	79	Conviva satur, . . .	109
Componitur orbis regis ad exemplum, . . .	76	Copia fecit fastidium, . . .	188
Compositum jus fasque animo, sanctosque recessus mentis, . . .	277	Corpora defatigatione et exercitatione ingravescent, . . .	23
Compositum miraculi causâ, . . .	389	Corporum non viribus sed consilio res magnæ geruntur, . . .	22
		Corpus sine pectore, . . .	128
		Corruptissimâ republicâ leges plurimæ, . . .	384
		Corvis dat veniam, . . .	159
		Corvo rarior albo, . . .	167

	PAGE		PAGE
Corvus tacitus si pasci pos-		Culpam levare, . . .	196
set, plus dapibus habere,	137	Culpam Poena premit	
Crambe repetita, . . .	167	comes, . . .	103
Cras, . . .	348, 372	Cultura potentis amici dul-	
Cras hoc fiet, . . .	280	cis inexpertis, . . .	138
Cras vives, hodie jam vivere		Cum quod datur spectabis,	
serum est, . . .	231	et dantem adspice, . . .	348
Crassa Minervâ, . . .	116	Cuncta mortalium incerta, .	382
Crastina quid voveret ætas,		Cuncta prius tentata, sed im-	
scire nefas homini, . . .	380	medicabile vulnus, . . .	238
Credat Judæus Apella, . .	113	Cuncta terrarum subacta,	
Credidimus blandis, quorum		præter atrocem animum	
tibi copia, verbis, . . .	267	Catonis, . . .	84
Credula turba sumus in vi-		Cunctas nationes populus	
tium, . . .	257	aut primores aut singuli	
Credula res amor est, . . .	267	regunt, . . .	385
Credula vitam spes fovet, .	422	Cupiditates honoris in maxi-	
Credunt homines id, quod		mis animis, . . .	38
volunt, . . .	4	Cupiditates prius quam le-	
Crescentem sequitur cura		ges, . . .	200
pecuniam, . . .	96	Cupiditatis sitis, . . .	32
Crescit indulgens sibi diurus		Cupido dominandi, . . .	390
hydrops, . . .	85	Cur ante tubam tremor oc-	
Crescit occulto velut arbor		cupat artus, . . .	468
ævo fama Marcelli, . . .	79	Cur eget indignus quisquam,	
Cretâ an carbone notandi, .	119	te divite, . . .	118
Crimine ab uno disce omnes,	442	Cur non, ut plenus vitæ con-	
Cruda deo viridisque senec-		viva, recedis, . . .	222
tus, . . .	457	Cura interdum nullâ medi-	
Crudeles gaudent in tristi		cabilis arte, . . .	261
funere fratris, . . .	220	Cure leves loquuntur, in-	
Crux est si metuas, quod		gentes stupent, . . .	350
vincere metuas, . . .	2	Cure metusque, . . .	218
Cui bono, . . .	9	Cure est sua cuique volup-	
Cui non conveniet sua res,		tas, . . .	270
ut calceus olim, . . .	133	Curibus parvis missus in im-	
Cui placet alterius, sua ni-		perium magnum, . . .	460
mirum est odio sors, . . .	134	Curiosus nemo est, quin sit	
Cui prodest scelus, is fecit,	360	malevolus, . . .	306
Cui Pudor et Justitiæ soror		Cursu pedum prævertere	
quando ullum inveniet		ventos, . . .	462
parem, . . .	81	Cursus est certus ætatis et	
Cui pulchrum fuit in mediis		una via natura, . . .	23
dormire dies, . . .	126	Curtæ nescio quid semper	
Cui serit—Diis immortalibus,	22	abest rei, . . .	99
Cujus vulturis hoc erit ca-		Cyclops, . . .	448
daver, . . .	231		
Cujusvis hominis est errare,	20		
Culpam, . . .	72		

D

Da locum melioribus, . . . 417

	PAGE		PAGE
Da spatium vitæ, multos da,		Desinat in piscem mulier for-	
Jupiter, annos, . . .	175	mosa superne, . . .	146
Dabit Deus his quoque		Desine fata defum flecti spe-	
finem, . . .	437	rare precando, . . .	458
Damnosa quid non imminuit		Deteriores omnes sumus li-	
dies, . . .	280	centiâ, . . .	406
Dare pondus idonea fumo, .	280	Detur aliquando otium qui-	
Das aliquid famæ, quæ car-		esque fessis, . . .	346
mine gravior, . . .	117	Deus, . . . 35, 52, 63, 304,	316
Dat veniam corvis, vexat		Deus cum semel cepit pre-	
censura columbas, . . .	159	mere felices, urget, . . .	363
Davus sum, non Ædipus, .	400	Deus est profecto, qui, quæ	
De aliis quam alios de te sua-		nos gerimus, auditque et	
vius est fieri doctos, . . .	304	videt, . . .	292
De nihilo nihil, . . .	279	Deus est in pectore nos-	
Decies repetita placebit, .	155	tro, . . .	264
Decipere me haud potes, .	315	Deus est qui viget, qui sentit,	
Decipimur specie recti, .	147	Deus is, cujus hoc templum	
Dedecore nihil est detesta-		est omne, . . .	35
bilis, . . .	18	Deus valet ima summis mu-	
Dediscit animus sero, quod		tare, . . .	82
didicisti diu, . . .	357	Devenere locos lætos, et	
Definitio judiciorum æquo-		amœna vireta, . . .	458
rum, . . .	16	Di, . . . 181, 195,	219
Deformius nihil est arde-		Di majorum umbris tenuem	
lione sene, . . .	229	et sine pondere terram, .	167
Delatores, genus hominum		Di nos quasi pilas homines	
publico exitio reper-		habent, . . .	291
tum, . . .	385	Di tibi divitiis dederunt, ar-	
Delere licebit, quod non edi-		temque fruendi, . . .	128
deris, . . .	155	Dic, quibus in terris et eris	
Deliberando sæpe perit oc-		mihî magnus Apollo, . . .	426
casio, . . .	474	Dicendi facultas, . . .	336
Deliberandum est diu, quod		Dictum sapienti sat, . . .	417
statuendum est semel, . .	474	Diem, aquam, solem, hæc	
Deliramus interdum senes, .	296	argento non emo, . . .	289
Delirant reges, plectuntur		Dies ultima semper expec-	
Achivi, . . .	126	tanda homini, . . .	241
Demissi si quid iracundiâ		Difficile est longum subito	
deliquere, pauci sciunt, .	340	deponere amorem, . . .	5
Demosthenes, . . .	173	Difficile est imitari gaudia	
Denique non omnes eadem		falsa, . . .	423
mirantur amantque, . . .	143	Difficile est satiram non	
Deorum cultus, . . .	52	scribere, . . .	157
Deos quoniam propius con-		Difficilem oportet aurem	
tingis, . . .	120	habere ad crimina, . . .	474
Desidia primo invisâ, postre-		Difficilis, facilis, jucundus,	
mo amatur, . . .	396	acerbus es idem, . . .	233
Desidia vitanda est improba		Difficilis, querulus, lauda-	
Siren, . . .	119	tor temporis acti, . . .	150

	PAGE		PAGE
Digito monstrarier et dicier		Doctrina sed vim promovet	
hic est,	275	insitam,	102
Dignitas non ex domo,	46	Doctrinâ animum excolere,	6
Dignum laude virum Musa		Doctum imitatore et vivas	
vetat mori,	103	hinc ducere voces,	153
Diis proximus ille est,	75	Dolendi modus est, non timendi,	326
Dimidium facti, qui cepit, habet,	126	Dolor animi gravior est quam corporis dolor,	474
Diruit, ædificat mutat quadrata rotundis,	125	Dolor plerumque etiam venustus facit,	320
Disce, puer, virtutem ex me, fortunam ex aliis,	469	Dolorem, summum malum judicans,	36
Discipulus est priori posterior dies,	474	Doloris levatio,	71, 72, 323
Discit enim citius quod quis deridet quam quod probat,	142	Domi habuit, unde disceret,	411
Discite justitiam moniti et non temnere deos,	458	Domini pudet non servitutis,	357
Discordiâ maximâ res dilabuntur,	342	Dominum videre plurimum in rebus suis,	285
Discordia quo miseros perduxit cives,	424	Domitianus,	398
Discors concordia,	238	Domum suam coërcuit, quod arduum est,	397
Discrimina ordinum dignitatumque custodias,	201	Domus domino honestanda,	46
Disjecti membra poetæ,	111	Domus quassata,	258
Ditis janua atri,	455	Dona præsentis cape letus horæ,	95
Diu apparandum est bellum ut vincas celerius,	474	Donec eris felix, multos numerabis amicos,	258
Diu quid est in hominis vitâ,	25, 366	Dormientium animi divinitatem declarant,	27
Diu (res si qua diu mortalibus ulla est) viximus,	467	Dos,	288
Dives qui fieri vult, et cito vult,	183	Dos est magna parentium virtus,	97
Divinæ particulam auræ,	117	Dubiam salutem qui dat afflictis, negat,	352
Divisum sic breve fiet opus,	230	Dubitatio cogitationem significat injuriæ,	38
Divites,	304, 331	Ducis ingenium res adversæ nudare solent,	122
Divitiæ grandes homini vivere paræ,	225	Dulce est desipere in loco,	105
Divitiæ si prudentem redere possent,	144	Dulce et decorum est pro patriâ mori,	93
Divitiarum et formæ gloria fluxa et fragilis,	337	Dulce mihi furere recepto amico,	87
Dixi omnia, quum hominem nominavi,	321	Dulces moriens reminiscitur Argos,	407
Docere juventutem,	54	Dulcis inexpertis cultura potentis amici,	158
Dociles imitandis turpibus ac pravis omnes sumus,	182	Dum fata sinunt, vivite læti,	344

	PAGE		PAGE
Dum loquimur, fugerit invida ætas,	78	Equitis quoque jam migravit ab aure voluptas,	142
Dum moluntur, dum comuntur, annus est,	406	Eradenda cupidinis pravi sunt elementa,	99
Dum ne ob malefacta peream, parvi æstimo,	293	Errare malo cum Platone quam cum istis sentire,	63
Dum vires annique sinunt, tolerat labores,	272	Erras, me decipere haud potes,	315
Durate et vosmet rebus servate secundis,	438	Error,	119
Duris urgens in rebus egestas,	430	Ergo fungar vice cotis,	152
Durum, sed levius fit patientiâ,	81	Erubuit: salva res est,	412
E			
Ebrietas,	129, 242	Esse quædam videri bonus malebat,	341
Ece autem similia omnia; omnes congruunt,	415	Esse quædam videri non tam multi volunt præditi virtute,	32
Echo,	223	Est aliquid unius sese dominum fecisse lacertæ,	162
Effodiuntur opes, irritamenta malorum,	238	Est deus in nobis; agitante calescimus illo,	257
Egestas facile habetur sine damno,	339	Est deus, occultos qui vetat esse dolos,	420
Ego in portu navigo,	401	Est etiam, ubi profecto damnum præstet facere quam lucrum,	292
Ego, si risi quod ineptus Pastillos Ruhillus,	112	Est genus hominum, qui esse primos se omnium rerum volunt,	403
Ego te autem novi, quæ esse soleas impotens,	406	Est locus extremis Scythiæ glacialis in oris,	244
Ego te intus et in cute novi,	278	Est miser nemo, nisi comparatus,	358
Eheu fugaces, Postume, Postume labuntur anni,	89	Est miserorum ut malevolentes sint atque invident bonis,	293
Eheu; quam brevibus pereunt ingentia causis,	76	Est modus in rebus,	108
Elegantæ arbiter,	390	Estne dei sedes nisi terra et pontus et aer,	214
Eloquendi vis,	52	Est nobis voluisse satis: nec munera parva respueris,	423
Eloquentia, 47, 52, 58, 323, 336		Est profecto deus, qui, quæ nos gerimus, auditque et videt,	292
Eloquentia comes pacis,	67	Est proprium stultitiæ aliorum vitia cernere,	65
Elysii campi,	459	Est quâdam prodire tenus, si non datur ultra,	124
Emaci prece tu poscis,	276		
Emptio mala,	318		
Emollit mores nec sinit esse feros,	264		
Eo magis præfulgebat, quod non videbatur,	384		
Epicuri de grege porcum,	128		
Equitem docuere sub armis insultare solo,	434		

	PAGE		PAGE
Est quædam flere voluptas, . . .	260	Exigui numero, sed bello vi-	453
Est sapientis, quidquid homi-		vida virtus, . . .	453
ini accidere possit, modice		Expende Hannibalem, quot	
ferre, . . .	19	libras in duce summo, . . .	174
Est, ut nunc multi, dives		Experto credite, . . .	468
tibi, pauper amicis, . . .	164	Expertus metuit, . . .	138
Et genus et virtus, nisi cum		Extinctus amabitur idem, . . .	141
re vilior algæ est, . . .	120	Extra fortunam est, quic-	
Et mihi res, non me rebus		quid donatur amicis, . . .	230
subungere conor, . . .	123	Extrema primo nemo ten-	
Et nunc omnis ager, nunc		tavit loco, . . .	361
omnis parturit arbos, . . .	425		
Et teneo melius ista quam			
meum nomen, . . .	229		
Etiam illud quod scias ne-			
sciveris, . . .	300		
Etiam oblivisci, quod scis,			
interdum expedit, . . .	474		
Etiam sanato vulnere cicat-			
rix manet, . . .	475		
Evertère domos totas optan-			
tibus ipsis di faciles, . . .	171		
Euge tuum et belle, . . .	276		
Euryalus, . . .	464		
Ex aliis sumere exemplum			
sibi, . . .	411		
Ex animo an de industria			
paulum interesse censet? . . .	402		
Ex corporum vinculis qui			
evolaverunt, ii vivunt, . . .	35		
Ex fumo dare lucem, . . .	150		
Ex vitâ discedo, tanquam ex			
hospitio, . . .	27		
Excidit quicquid licet; illi-			
cita amantur, . . .	363		
Excudent alii spirantia mol-			
lius æra, . . .	460		
Exeat aula, qui volet esse			
pius, . . .	214		
Exegi monumentum ære			
perennius, . . .	101		
Exemplo quodcumque malo			
committitur, auctori dis-			
plicet, . . .	178		
Exemplum magnum ex ini-			
quo, . . .	389		
Exigua est virtus præstare si-			
lentia rebus, . . .	272		
Exigua pars est vitæ quam			
nos vivimus, . . .	366		

F

Fabius, . . .	460
Fabula nullius veneris, sine	
pondere et arte, . . .	133
Facies, divitiæ brevi dila-	
buntur, . . .	342
Facies non omnibus una, . . .	239
Facile est imperium in	
bonos, . . .	300
Facile omnes, quum vale-	
mus, recta consilia ægro-	
to damus, . . .	400
Facile princeps, . . .	13
Facilis descensus Averno, . . .	455
Facilius crescit, quam in-	
choatur dignitas, . . .	373, 475
Facinus inest in dubita-	
tione, . . .	50
Facinus magnum et memora-	
bile non fit sine periclo, . . .	406
Facinus, quos inquinat,	
æquat, . . .	210
Facit indignatio versum si	
natura negat, . . .	153
Faciunt næ intelligendo, ut	
nihil intelligant, . . .	399
Facti crimen habet, qui tacit-	
um scelus cogitat, . . .	181
Factiones, . . .	188, 190
Facundia, . . .	171
Fallentis semita vitæ, . . .	139
Falsa sunt finitima veris, . . .	61
Falsum est, testamenta homi-	
num speculum esse no-	
rum, . . .	326
Falsus honor, . . .	135
Fama, . . .	247, 389, 449

	PAGE		PAGE
Fama haud semper errat,		Flectere si nequeo superos,	
aliquando et elegit, . . .	396	Acheronta movebo, . . .	461
Famæ damna, . . .	189	Flos purpureus, . . .	465
Famæ sitis tanto major est		Flumina jam lactis, jam flu-	
quam virtutis, . . .	174	mina nectaris ibant, . . .	237
Famam extendere factis, hoc		Fœmina varium et mutabile	
virtutis opus, . . .	466	semper, . . .	452
Fames, . . .	245	Fœnum habet in cornu;	
Fas est ab hoste doceri, . . .	242	longe fuge, . . .	111
Fata viam invenient, . . .	466	Forma anceps bonum mor-	
Fatetur facinus is, qui judi-		talibus, . . .	350
cium fugit, . . .	475	Forma bonum fragile est, . . .	274
Favete linguis, . . .	92	Forma et pudicitia, . . .	176
Favor et ambitio, . . .	320	Forma nec æternum, aut	
Fecundi calices quem non		cuiquam est fortuna pe-	
fecere disertum, . . .	129	rennis, . . .	331
Felices ter et amplius quos		Forme non ullam fata de-	
irrupta tenet copula, . . .	79	dere moram, . . .	419
Felicitas nutrix est iracun-		Formica, . . .	107, 451
dia, . . .	475	Formosa facies muta com-	
Felix ille tamen corvo quo-		mendatio est, . . .	475
que rarior albo, . . .	167	Fors æqua merentes respicit, . . .	379
Felix, qui potuit rerum cog-		Forsan et hæc olim memini-	
noscere causas, . . .	432	isse juvabit, . . .	438
Felix quisquis novit famu-		Forsan miseros meliora se-	
lum regemque pati, . . .	363	quentur, . . .	469
Ferne fugiendo in media		Forsitan et nostrum nomen	
fata ruitur, . . .	191	miscabitur istis, . . .	272
Ferre, quam sortem patiun-		Fortes adjuvat Venus, . . .	418
ture omnes, nemo recusat, . . .	358	Fortes fortuna adjuvat, 191, . . .	415
Ferrum tuetur principem;		Fortes viros subitis terreri, . . .	390
melius fides, . . .	364	Fortioribus deos adesse, . . .	394
Fertilior seges est alienis		Fortis, . . .	190
semper in agris, . . .	270	Fortis dolorem summum	
Fervet opus, redolentque		malum judicans, . . .	36
thymo fragrantia mella, . . .	439	Fortiter malum qui patitur, . . .	289
Festinat decurrere velox		Fortiter occupa portum, . . .	79
flosculus angustæ vitæ, . . .	170	Fortuna, 30, 33, 72, 100, 106, . . .	
Festo die si quid prodegeris, . . .	290	176, 198, 292, 302, 306, . . .	
Ficta omnia, tanquam flos-		338, 343, 364, 371, 455, . . .	
culi, decidunt, . . .	48	Fortuna adjuvat fortes, 244, . . .	466
Fides in verbis, . . .	402	Fortuna belli semper an-	
Fides non intrat unquam re-		piti in loco est, . . .	352
gium linen, . . .	361	Fortuna ceca, . . .	30
Fides nusquam tuta, . . .	451	Fortuna fortes metuit, igna-	
Fides, ut anima, unde abiit, . . .	475	vos premit, . . .	359
eo nunquam redit, . . .	475	Fortuna furit minor in par-	
Figentes lumine terram So-		vis, . . .	351
lones, . . .	279	Fortuna magna, . . .	194, 198
Flamma, . . .	443	Fortuna miserrima tuta est, . . .	262

	PAGE		PAGE
Fortuna multis dat nimis, satis nulli, . . .	233	Futurorum augurium inhaeret in mentibus, . . .	63
Fortuna nimium quem fovet, stultum facit, . . .	475	Futurarum rerum scientiam ne utilem esse arbitror, . . .	55
Fortuna non mutat genus, . . .	106	Futurum, . . .	54
Fortuna nunquam sistit in eodem statu, . . .	1		
Fortuna occæcat animos, . . .	191		
Fortuna opes auferre non animum potest, . . .	359	G	
Fortuna secunda, . . .	263	Galli, . . .	3, 4, 192, 377
Fortuna virtutem sequitur, . . .	190	Garamantas super et Indos proferet imperium, . . .	460
Fortuna vitrea est, tum, cum splendet, frangitur, . . .	475	Gaudens viam fecisse ruinâ, . . .	206
Fortunæ magnæ, . . .	12	Geminis horoscope, varo producis genio, . . .	282
Fortunati ambo, si quid mea carmina possunt, . . .	465	Genius, . . .	145
Fragili querens illidere dentem offendet solido, . . .	116	Gens humana ruit per vetitum nefas, . . .	77
Frangas citius quam corrigas, quæ in pravum induerunt, . . .	334	Genus durum sumus, . . .	238
Fraus, . . .	196, 204	Genus et proavos vix ea nostra voco, . . .	249
Frons prima multos decipit, . . .	285	Genus ingenio improbant, . . .	316
Fronte politus astutam servas sub pectore vulpem, . . .	281	Genus irritabile vatium, . . .	144
Fronti nulla fides, . . .	159	Gigantum modo bellare cum diis, . . .	21
Fruges consumere nati, . . .	126	Gloria, . . .	40, 48, 114, 174
Frui paratis et valido mihi dones, . . .	82	Gloria solida quedam res, non adumbrata, . . .	65
Fuge magna, . . .	132	Gloria spreta, . . .	188, 193
Fugere pudor, verumque, fidesque, . . .	237	Gloria virtutis, optima hæreditas, . . .	44
Fugit hora, hoc, quod loquor, inde est, . . .	281	Gloriam, honorem, bonus, ignavus æque sibi expontant, . . .	338
Fuit Ilium et ingens gloria Teucrorum, . . .	444	Γυῶθι σεαυτὸν, . . .	177
Fulmina Jovis, . . .	226, 402	Gracchos de seditione querentes, . . .	159
Fumum et opes strepitumque Roma, . . .	99	Græcia capta ferum victorem cepit, . . .	141
Fumum ex fulgore, . . .	150	Græculus esuriens in cælum, jussus, ibit, . . .	160
Fungar inani munere, . . .	461	Graii ingenium, Graiis dedit ore rotundo, . . .	153
Fungar vice cotis acutum quæ reddere ferrum valet, . . .	152	Grammatici certant nec certâ lege tenentur, . . .	148
Furæ assiduae et domesticæ impiis, . . .	9	Grata testudo Jovis, O dulco lenimen, . . .	82
Furæ impiorum, . . .	15	Gratia, . . .	49, 197
Furor fit læsa sapius patientia, . . .	475	Gratia atque honos, . . .	190

	PAGE		PAGE
Gratia oneri, ultio in quæstuhabetur, . . .	394	Hei mihi! qualis erat! quantum mutatus ab illo, . . .	443
Gratior et pulchro veniens in corpore virtus, . . .	454	Hei mihi! quod nullis amor est medicabilis herbis, . . .	238
Gratis anhelans, multa agendo nihil agens, . . .	284	Heu, nihil invitis fas quemquam fidere divis, . . .	445
Gratis pœnitet esse probum, . . .	263	Heu pietas, heu prisca fides, . . .	461
Graviora quedam sunt remedia periculis, . . .	475	Heu! quam difficilis gloriæ custodia est, . . .	476
Graviora quæ concipiuntur animo, . . .	20	Heus! proximus sum ego met mihi, . . .	401
Gravis ira regum est semper, . . .	360	Hi motus animorum atque hæc certamina, . . .	436
Gravissimum est imperium consuetudinis, . . .	476	Hic niger est; hunc tu, Romane, caveto, . . .	112
Gubernetores, . . .	19	Hic nigre succus loliginis, hæc est mera ærugo, . . .	112
Gutta cavat lapidem, . . .	266	Hic murus æneus esto, nil conscire sibi, . . .	124
		Hic rogo, non furor est, ut moriari, mori, . . .	228
H		Hinc illæ lacrymæ, . . .	140
Habent insidias hominis blanditiæ mali, . . .	283	Hinc subitæ mortes atque intestata senectus, . . .	158
Hæ nugæ seria ducent in mala, . . .	156	Hinc usura vorax avidumque in tempore fœnus, . . .	206
Hæ tibi erunt artes, . . .	460	Hirundo, . . .	469
Hæc a te non multum ablu-dit imago, . . .	120	His nunc præmium est, qui recta prava faciunt, . . .	418
Hæc decies repetita placebit, . . .	155	Historia, . . .	325
Hæc in fœdera veni, . . .	451	Hoc fonte derivata clades in patriam fluxit, . . .	95
Hæc studia adolescentiam agunt, . . .	7	Hoc opus, hic labor est, . . .	455
Hæredis fletus sub personâ risus est, . . .	476	Hoc volo, sic jubeo, sit pro ratione voluntas, . . .	165
Hæret lateri lethalis arundo, . . .	449	Homerus, . . .	154
Hanc veniam petimusque damusque vicissim, . . .	146	Hominem pagina nostra sapit, . . .	232
Hannibal, . . .	174	Hominis est errare, insipientis vero perseverare, . . .	20
Haud est nocens, quicumque non sponte est nocens, . . .	363	Hominis mens discendo alitur, . . .	43
Haud est virile terga Fortune dare, . . .	352	Hominum genus, 229, 288, 305	
Haud facile emergunt, quorum virtutibus obstat, . . .	161	Homo ad intelligendum et ad agendum est natus, . . .	62
Haud ignara ac non incauta futuri, . . .	107	Homo, animal providum, sagax, . . .	55
Haud passibus æquis, . . .	446	Homo extra corpus est suum, cum irascitur, . . .	476
Haud semper errat fama, aliquando et elegit, . . .	396	Homo particeps rationis, . . .	36
Hebetes et indociles, . . .	333		
Hei mihi! difficile est imitari gaudia falsa, . . .	423		

	PAGE		PAGE
Homo sum; humani nihil a me alienum puto, . . .	405	Ignavis precibus Fortuna repugnat, . . .	244
Homo vitæ commodatus, non donatus est, . . .	476	Ignavissimus quisque, . . .	391
Homo voluptati obsequens, . . .	414	Ignavum rediturse parcere vitæ, . . .	207
Homunculi quanti sunt, . . .	291	Ignem gladio scrutare, . . .	120
Honesta consilia vel turpia, . . .	323	Ignoscere, . . .	327
Honesta primum est velle, nec labi viâ, . . .	349	Ignoscito sæpe alteri, nun- quam tibi, . . .	476
Honesta quædam scelera successus facit, . . .	350	Ignotæ res, . . .	197
Honestatis fructus, . . .	317	Iliacos intra muros peccatur et extra, . . .	126
Honeste servit, qui succum- bit temporî, . . .	476	Ilias, . . .	8
Honos alit artes, . . .	62	Illa, illa libertas, . . .	339
Horæ momento cita mors venit, . . .	106	Illa, quæ futura sunt, pros- picere, istuc est sapere, . . .	410
Horrea formicæ tendunt ad inania nunquam, . . .	258	Ille crucem sceleris pretium tulit, hic diadema, . . .	179
Horrent admotas vulnera cruda manus, . . .	261	Ille dolet verè, qui sine teste dolet, . . .	228
Horum semper ego optârim pauperrimuisse bonorum, . . .	108	Ille fuit vitæ Mario modus, . . .	208
Hospes, . . .	300	Ille malum virus serpentibus addidit atris, . . .	429
Humanum paucis vivit genus, . . .	211	Ille nunquam brachia dir- exit contra torrentem, . . .	163
Humiles laborant, . . .	284	Ille, quem beneficio adjun- gas, ex animo facit, . . .	409
I			
I, demens, et sævas curre per Alpes, . . .	174	Ille sapit, quisquis vixit heri, . . .	231
Ibit eo, quo vis, qui zonam perdidit, . . .	143	Ille terrarum mihi præter omnes, . . .	87
Id agas, tuo te merito ne quis oderit, . . .	476	Illicita amantur; excidit, quicquid licet, . . .	363
Id cinerem aut Manes credis curare sepultos, . . .	449	Imagines defunctorum, . . .	319
Id demum est homini turpe, quod meruit pati, . . .	285	Immedicabile vulnus ense recidendum est, . . .	238
Id facere laus est, quod de- cet; non, quod licet, . . .	364	Immodicus brevis est ætas et rara senectus, . . .	231
Id maxime quemque decet, quod est cuiusque suum maxime, . . .	44	Imparati, . . .	18
Idem velle atque nolle, ea demum firma amicitia est, . . .	339	Imperat aut servit collecta pecunia cuique, . . .	133
Ignavia, . . .	390	Imperator bonus, . . .	193
Ignaviâ nemo immortalis factus est, . . .	344	Imperaturus es hominibus qui nec totam servitutem pati, . . .	391
		Imperii tria genera, . . .	385
		Imperium benevolentia mu- nitum, . . .	24
		Imperium cupientibus nihil medium, . . .	393

	PAGE		PAGE
Imperium in bonos est facile, . . .	300	Incerta casuum, . . .	197
Imperium justum, . . .	192	Incidis in Scyllam, cupiens vitare Charybdim, . . .	481
Impiger, iracundus, inexo- rabilis, acer, . . .	149	Incipe quicquid agas, . . .	2
Importunitas et inhumani- tas omni ætati inhonesta, . . .	21	Incitantur ad agnoscenda, quæ differuntur, . . .	328
Improbe Amor, quid non mortalia pectora cogis, . . .	452	Incoctum generoso pectus honesto, . . .	277
Improbe Neptunum accusat, qui iterum naufragium facit, . . .	480	Indignatio facit versum, . . .	158
Impune potius lædi quam dedi alteri, . . .	285	Indocti, . . .	335
In amicitia nihil fictum, nihil simulatum, . . .	29	Inepta hæc esse, nos quæ facimus, sentio, . . .	411
In amore et irâ hæc sunt mala, . . .	389	Inertia strenua nos exercet, . . .	133
In bello parvis momentis magni casus intercedunt, . . .	4	Inertiæ dulcedo, . . .	396
In causâ facili cuius licet esse deserto, . . .	260	Inertis est nescire, quid li- ceat sibi, . . .	364
In culpâ est animus, qui se non effugit unquam, . . .	134	Infans, . . .	225
In fugâ sperare salutem, . . .	341	Inferentis animus quam ar- centis, . . .	192, 197
In magnis et voluisse sat est, . . .	330	Infirmus dum homo est, tunc deos meminit, . . .	325
In melle sunt lingue, . . .	312	Informes hiemes reducit Jupiter idem, . . .	88
In pertusum ingerimus dicta dolum, operam ludimus, . . .	301	Ingenia studiaque oppresse- ris facilius quam revoca- veris, . . .	396
In portu navigo, . . .	401	Ingenii egregia facinora, sicut anima, immortalia sunt, . . .	342
In pretio pretium nunc est; dat census honores, . . .	254	Ingenii largitor venter, . . .	275
In re malâ animo si bono utare, adjuvat, . . .	291	Ingenio stat sine morte de- cus, . . .	331
In se ipso totus, teres, atque rotundus, . . .	122	Ingenium cui sit, cui mens divinior, . . .	111
In se magna ruunt, . . .	205	Ingenium ingens inculto la- tet hoc sub corpore, . . .	109
In servitutem cadere de reg- no grave est, . . .	352	Ingenium longâ rubigine læ- sum, . . .	260
In tenui labor; at tenuis non labor, . . .	436	Ingentes animos angusto in pectore versant, . . .	436
In turbas et discordias pes- simo cuique vis, . . .	374	Ingratum gratia tarda facit, Ingratus unus omnibus mi- seris nocet, . . .	476
In vitium ducit culpæ fuga, si caret arte, . . .	147	Iniqua raro maximis virtuti- bus fortuna parcat, . . .	335
In vota miseros ultimus co- git timor, . . .	361	Inimici acerbi, . . .	32
In vulgo non est consilium, . . .	10	Initia magistratuum ferme meliora, . . .	389
Incedis per ignes suppositos cineri doloso, . . .	84	Injuriarum remedium est oblivio, . . .	476

	PAGE		PAGE
Libri,	368, 371	Magni custodia census mis-	
Librorum turba onerat,	368	era est,	184
Limæ labor,	152	Magni nominis umbra,	205, 363
Lingua mali pars pessima		Magni viri est sotes punire,	42
servi,	170	Magnis tamen excidit ausis,	240
Lingua quam manu promp-		Magno jam conatu magnas	
tior,	343	nugas,	407
Lingua sile,	263	Magno se iudice quisque	
Linquenda tellus et domus et		tuetur,	205
placens uxor,	90	Magnos homines virtute me-	
Littus ama; altum alii tene-		timur non fortuna,	234
ant,	453	Magnum pauperies oppro-	
Livor,	268	brium jubet,	98
Livor, iners vitium,	264	Magnum vectigal est parsi-	
Livor atque luxus,	274	monia,	33
Lucis amor, qui mente no-		Magnus ab integro sæculorum	
vissimus exit,	380	nascitur ordo,	426
Luci odor ex re qualibet,	184	Maio malas nubere,	257
Ludit in humanis divina po-		Majestas et amor non bene	
tentia rebus	265	conveniunt,	241
Lumenque juventæ purpu-		Majora populus semper a	
reum,	440	summo exigit,	364
Lupum custodem ovium,	18	Majorum gloria posteris	
Lupus in fabulâ,	412	lumen est,	343
Lusisti satis, edisti satis		Mala nostra videre non pos-	
atque bibisti,	146	sumus,	286
Luxuriant animi rebus ple-		Mala magna non latitant,	359
rumque secundis,	271	Mala mens, malus animus,	400
		Mala mentis gaudia,	457
		Mala res nota, est optima,	307
		Malam bonæ præferre fortu-	
		nam licet,	348
		Male imperando summum	
		imperium anittitur,	477
		Male parta, male dilabun-	
		tur,	17
		Male partum, male disperit,	304
		Male quod mulier facere	
		occepit,	313
		Male verum examinat omnis	
		corruptus iudex,	116
		Male vivere est mortis genus,	264
		Male vivunt, qui semper	
		vivere incipiunt,	370
		Maledictio,	10, 13
		Maledictum, nihil est tam	
		voluere quam,	10
		Malefacere qui vult, nun-	
		quam non causam in-	
		venit,	477

M

Macte novâ virtute, puer;			
sic itur ad astra,	465		
Maculis paucis non offendar,	154		
Magis exurunt, quos secretæ			
lacerant curæ,	362		
Magister artis venter,	275		
Magna inter molles concor-			
dia,	159		
Magna momento obrui vin-			
cendo didici,	354		
Magna nobilitas grave pon-			
duß illum premit,	356		
Magna nolentem quoque			
consilia produnt,	347		
Magna vis conscientie,	16		
Magnæ res geruntur, con-			
silio,	22		
Magnam fortunam magnus			
etiam animus decet,	477		

	PAGE		PAGE
Malevolus animus abditos		Mens cuiusque, is est quis-	
dentes habet,	477	que,	36
Malis gaudere alienis,	401	Mens cum corpore crescit et	
Malo indisertam prudentiam		senescit,	221
quam stultitiam loquacem,	58	Mens diviniior atque os	
Malo pater tibi sit Ther-		magna sonaturum,	111
sites,	170	Mens hominis discendo	
Malo quam bene olere, nil		alitur,	43
olere,	231	Mens mutatione recreatur,	335
Malorum facinorum minis-		Mens sibi conscia recti,	441
tri,	389	Mens sibi conscia factis	
Malum optissimum malo,	187	præmetuens,	223
Malum nascens facile op-		Mens sana in corpore sano,	176
primitur,	19	Mens sola loco non exulat,	266
Malum notum est tolera-		Mensuraque juris, vis erat,	206
bile,	194	Mente deos adiit,	250
Malus et crudelis,	339	Mente præstabilius deus	
Manet altâ mente repostum		dedit nihil,	24
spretæque injuria formæ,	436	Mentem mortalia tangunt,	440
Mantua vae misere niniium		Mentiri nescio,	160
vicina Cremonæ,	428	Mentis divinam vim,	64
Marcellus,	461	Mentis vulnera,	266
Materiam superabat opus,	239	Merses profundo, pulchrior	
Maxima debetur puero re-		evenit,	102
verentia,	182	Metiri se quemque suo	
Maximæ illecebræ est pec-		modulo ac pede,	132
candi impunitatis spes,	16	Metui quam amari malle,	234
Me focus et non indignan-		Metus,	195
tia fumos tecta fumant,	229	Metus et terror infirma vin-	
Me, me, (adsum qui feci,)	464	cula,	398
Meâ virtute me involvo,	101	Metus malus custos diutur-	
Medici mali,	71	nitatis,	47
Medio tutissimus ibis,	240	Meus mihi, suus cuique est	
Mediocribus esse poetis, non		carus,	293
homines concessere,	155	Micare in tenebris,	51
Mediocriter plurima facere,	329	Mihi plaudo ipse domi,	108
Meliore luto pinxit præcordia		Mihi res, non me rebus sub-	
Titan,	181	jungere conor,	123
Melius non tangere clamo,	115	Miles segnis ac deses,	393
Memoria bene redditæ vitæ,	21	Militia est potior; quid	
Mene moveat cimex Pantili-		enim? concurritur,	106
us,	115	Militis animum mutabilem	
Mene satis placidi vultum		subitis,	392
ignorare jubes,	455	Mille hominum species et	
Mendaces solent luere penas		rerum discolor usus,	280
malefici,	283	Minervâ adversante,	43
Mendacium,	299	Minervâ crassâ,	116
Mendicis ut sint modesti,	311	Minervâ invitâ,	43, 155
Mens ardua semper a puero,	75	Minimæ vires frangere quas-	
Mens bona,	198, 372	sa valent,	260

	PAGE		PAGE
Minimum decet libere, cui multum licet, . . .	354	Mœstum silentium et tacita divination, . . .	195
Ministeria casus assignat, . . .	372	Molles in calamitate mortali animi, . . .	387
Minor est quam servus, dominus qui servos timet, . . .	477	Mollia securæ peragebant otia gentes, . . .	237
Minor in parvis fortuna furit, . . .	351	Mollissima corda humano generi dare se natura fatetur, . . .	185
Minuti et infirmi animi est ultio, . . .	180	Mollissima fandi tempora, . . .	450
Mirandusque cliens sedet ad prætoris regis, . . .	174	Momenta parva, . . .	195
Miremur periisse homines, . . .	1	Moniti meliora sequamur, . . .	447
Misce stultitiam consiliis brevem, . . .	105	Monstrata diu veteris trahit orbita culpæ, . . .	181
Miser est nunquam, cui facile est mori, . . .	362	Monstrum horrendum, informe, ingens cui lumen adentum, . . .	448
Miser est nemo nisi comparatus, . . .	358	Mora omnis odio est, sed facit sapientiam, . . .	478
Misera est magni custodia census, . . .	184	More hominum evenit, ut quod sum nactus mali, . . .	402
Miseram pacem vel bello bene mutari, . . .	384	Mores mali, . . .	307, 309, 310
Miseriarum præcipua pars erat videre et aspici, . . .	398	Mores non ingenerantur a stirpe, . . .	12
Miseris celestia numina parant, . . .	265	Mori est felicis, antequam mortem invocet, . . .	478
Miseris succurrere disco, . . .	441	Moriendum est omnibus, . . .	26
Misero datur quodcunque, fortune datur, . . .	357	Moriensque fefellit, . . .	136
Miserrima est fortuna, quæ inimicos latet, . . .	477	Mors, 21, 32, 35, 65, 77, 250, 253, 293, 322, 331, 335, 375, 378	
Miserrimum est timere, cum speres nihil, . . .	356	Mors ærumnarum requies, . . .	340
Miserum est aliorum incumbere famæ, . . .	169	Mors et fugacem persequitur virum, . . .	93
Miserum est tacere cogi, quod cupias loqui, . . .	478	Mors etiam saxis venit, . . .	1
Mitte sectari, rosa quo locorum, . . .	84	Mors honesta, . . .	235
Mobilitate viget viresque acquirit eundo, . . .	449	Mors pallida æquo pulsata pede pauperum tabernas, . . .	77
Moderare animum, . . .	203	Mors pro patriâ, . . .	20
Moderata durant, . . .	353	Mors semper impendit, . . .	61
Modestia, . . .	324	Mors servituti anteposenda, . . .	41
Modicis rebus longius ævum, . . .	360	Mors sola fatetur, quantula sint hominum corporacula, . . .	175
Modo liceat vivere, spes est, . . .	408	Mors sua quemque manet longius aut propius, . . .	331
Modus in rebus; sunt certi denique fines, . . .	108	Mors tacito clam pede venit, . . .	420
Modus omnibus in rebus optimum est habitu, . . .	303	Mors terribilis his, quorum cum vitâ omnia extinguuntur, . . .	33

	PAGE		PAGE
Mors ultima linea rerum est, . . .	136	Mutato nomine de te fabula narratur, . . .	108
Mortalia facta peribunt; nondum sermonum stet honos, . . .	148	Mutuum quid si quis dederit, . . .	312
Morte carent animæ, . . .	250		
Mortem misericors sape pro vitâ dedit, . . .	354	N	
Mortui vivunt, . . .	29	Næ ille haud scit, quam mihi nunc surdo narret fabulam, . . .	405
Mortuorum vita, . . .	19	Nam cupide conculcatur, nimis ante metutum, . . .	225
Mos est oblivisci neque novisse, cuius nihil sit facunda gratia, . . .	294	Nam dives fieri qui vult, et cito vult fieri, . . .	183
Moses, . . .	183	Nam genus et proavos et quæ non fecimus ipsi, . . .	249
Mulier, 187, 301, 303, 313, 330, 414		Nam quis iniquæ tam patiens urbis ut teneat se, . . .	157
Mulier cupido quod dicit amanti, . . .	5	Nanciscetur enim pretium nomenque poetæ, . . .	152
Mulier recte olet, . . .	298	Nascique vocatur incipere esse aliud, . . .	253
Muliebri ingenium, . . .	191	Naso vivere pravo, spectandum nigris oculis, . . .	147
Muliebris mundus, . . .	200	Natale solum dulcedine captos ducit, . . .	261
Mulierum ingenium, . . .	306	Natio comæda est, . . .	161
Mulierum loquacitas, . . .	290	Naturâ infirmitatis humanæ tardiora sunt remedia, . . .	396
Mulierum mores, . . .	299	Natura sine doctrinâ, . . .	6
Multa agendo, nihil agens, . . .	284	Naturæ deus humanæ, . . .	145
Multa fero, ut placem genus irritabile vatum, . . .	144	Naturæ lex, . . .	63
Multa ferunt anni venientes comoda, . . .	150	Naturam expelles furcâ, tamen usque recurret, . . .	132, 181
Multa petentibus desunt multa, . . .	97	Naturas hominum varias, moresque sequaces, . . .	220
Multum loquaces merito omnes habemur, . . .	290	Ne cede malis, . . .	455
Multi committunt eadem diverso crimina fato, . . .	179	Ne male loquaris absenti amico, . . .	311
Multi famam, conscientiam pauci verentur, . . .	320	Ne quid nimis, . . .	399
Multis ille flebilis, nulli flebilior quam tibi, . . .	81	Nec deus intersit nisi dignus vindice nodus inciderit, . . .	151
Multis terribilis, caveto multos, . . .	2	Nec forma æternum aut cuiquam est fortuna perennis, . . .	331
Multitudinis natura, . . .	194, 199	Nec habere virtutem satis est, quasi artem aliquam, . . .	67
Multitudo immobilis, . . .	196	Nec jactare jugum vitâ didicere magistrâ, . . .	179
Multos in summa pericula misit venturi timor ipse mali, . . .	212	Nec lacrymis crudelis Amor nec graminis rivis, . . .	428
Mus pusillus, . . .	314		
Musæo contingens cuncta lepore, . . .	217		
Musis amicus, tristitiam et metus tradam ventis, . . .	81		

	PAGE		PAGE
Nec luisse pudet, sed non incidisse ludum, . . .	134	Nemo est qui tibi sapientius suadere possit teipso, . .	71
Nec mora nec requies, . .	434	Nemo in sese tentat descendere, . . .	279
Nec sat rationis in armis, .	444	Nemo malus felix, . . .	163
Nec sibi sed toti genitum se credere mundo, . . .	208	Nemo potentes adgredi tutus potest, . . .	360
Nec te quasiveris extra, . .	275	Nemo repente venit turpisimulus, . . .	159
Nec te sermonibus vulgi dederis, . . .	35	Nemo satis credit tantum delinquere, quantum permittas, . . .	184
Nec tibi celandi spes sit peccare paranti, . . .	420	Nemo sibi tantummodo errat, . . .	366
Nec tibi diva parens generis nec Dardanus auctor, . .	451	Nemo solus satis sapit, . .	301
Nec tibi quid liceat sed quid fecisse decebit, . . .	76	Nemo timendo ad summum pervenit locum, . . .	478
Nec trepidus in usum poscentis avi pauca, . . .	89	Nemo vir magnus sine aliquo afflatu divino unquam fuit, . . .	53
Nec verbum verbo curabis reddere fidus interpres, .	149	Nequam illud verbum est, Bene vult, nisi qui benefacit, . . .	310
Nec virtute foret clarisve potentius armis, . . .	152	Neque amissos colores lana refert medicata fuco, . .	94
Nec vixit male, qui natus moriensque fefellit, . .	136	Neque enim ignari sumus ante malorum, . . .	437
Necesse est multos timeat, quem multi timent, . .	365, 478	Neque femina, pudicitia amissa, alia abnuerit, .	335
Necesse est facere sumptum, qui quaerit lucrum, . .	289	Neque lex æquior quam necis artifices, arte perire sua, . . .	270
Necessitas æquâ lege sortitur insignes et imos, . .	92	Neque me vixisse poenitet, quoniam ita vixi, . .	27
Necessitas dat legem, non ipsa accipit, . . .	478	Neque populi neque plebis ulla vox, sed attoniti vultus, . . .	391
Necessitas plus posse quam pietas solet, . . .	357	Neque si chartæ sileant, quod bene feceris, mercedem tuleris, . . .	103
Nefas nocere vel malo fratri puta, . . .	347	Neque si quis scribat, uti nos sermoni propiora, . . .	111
Negat quis; nego, ait? aio, Neglectis urenda filix innascitur agris, . . .	403	Nequeo monstrare et sentio tantum, . . .	167
Negligentia agrestis et inhumana, . . .	45	Nequitia poena maxima ipsamet sui est, . . .	478
Negligere quid de se quisque sentiat, arrogantis est, .	43	Nervi belli pecunia, . . .	18
Neminem id agere, ut ex alterius prædatur inscientiâ, .	50	Nescia fallere vita, . . .	431
Nemini credo qui large blandus est pauperi, . . .	290	Nescia mens hominum fati sortisque futuræ, . . .	467
Nemo adeo ferus est ut non mitescere possit, . . .	124		
Nemo beatus ante obitum, . . .	241		

	PAGE		PAGE
Nescio quâ natale solum dulcedine captos ducit, .	261	Nil admirari prope res est una, . . .	129
Nescire quid antea quam natus sis, . . .	60	Nil agit exemplum; litem quod lite resolvit, . .	119
Nescit plebes jejuna timere, . . .	209	Nil conscire sibi, nulla pallescere culpa, . . .	124
Nescit vox missa reverti, .	155	Nil desperandum, . . .	78
Neu fluitem dubiæ spe pendulus horæ, . . .	139	Nil dictu fœdum visuque hæc limina tangat, . .	182
Ni gradus servetur, nulli tutus est summus locus, .	480	Nil ego contulerim jucundo sanus amico, . . .	113
Ni posces ante diem librum cum lumine, . . .	126	Nil facinus non sponte dei, Nil habet infelix paupertas durius in se, . . .	161
Nihil acceptius Deo quam concilia cœtusque hominum, . . .	34	Nil homine terra pejus ingrato creat, . . .	1
Nihil agit, qui diffidentem verbis solatus est suis, .	296	Nil intra est oleam, nil extra est in nuce duri, . .	141
Nihil aptius ad delectationem lectoris quam temporum varietates, . . .	72	Nil mihi das vivus, . . .	233
Nihil est ab omni parte beatum, . . .	91	Nil mortalibus arduum est, Nil prodest quod non lædere possit idem, . . .	259
Nihil est factum quod non futurum fuerit, . . .	53	Nil sine magno vita labore dedit mortalibus, . . .	114
Nihil est ipsâ æqualitate inæqualius, . . .	328	Nil sine te mei possunt honores, . . .	82
Nihil est miserius quam animus hominis conscius, .	299	Nil tam difficile quin querendo investigari possit, .	407
Nihil est tam volucre quam maledictum, . . .	10	Nil tam instabile ac fluxum quam fama potentiae, .	389
Nihil est quin male narrando possit depravarier, . .	417	Nimbus, . . .	469
Nihil expetendum nisi laus et honestas, . . .	6	Nimia illæc licentia evadetur aliquod magnum malum, .	411
Nihil in bello oportet contemni, . . .	234	Nimia omnia nimium exhibent negotium hominibus ex se, . . .	303
Nihil in vitâ nobis præstandum præter culpam, . . .	72	Nimio celerius venit quod molestum est, quam quod petas, . . .	298
Nihil melius homini facilitate et clementiâ, . . .	413	Nimio id quod pudet facilius fertur, quam illud quod piget, . . .	301
Nihil opinionis causâ, omnia conscientiae faciam, .	318, 367	Nimium altercando veritas amittitur, . . .	478
Nihil supra Deos lacesso, .	91	Nimium magis quam parum offendit, . . .	60
Nihil tam inæquale quam æqualitas ipsa, . . .	328	Nisi animos doctrinâ excolamus, . . .	6
Nihil utile quod non idem honestum, . . .	50	Nisi utile est, quod facimus, stulta est gloria, .	285
Nil actum credens dum quid superesset agendum, .	209		

	PAGE		PAGE
Nisus,	463	Non enim gaza neque consu-	90
Nititur in vetitum semper		laris summovet lictor, . .	
cupimusque negata, . . .	269	Non equidem invideo, magis	424
Nitor in adversum, . . .	240	miror,	
Nobilitas sola est virtus, .	168	Non est ad astra mollis e	346
Nobilitas grave pondus, .	356	terrâ via,	
Nocens suo exemplo pre-		Non est ars, quæ ad effectum	370
mitur,	346	casu venit,	
Nocentem aliquando et ne-		Non est crede mihi sapientis	227
farium defendere habend-		dicere, Vivam,	
um est religioni,	48	Non est vivere sed valere	231
Nocet emptâ dolore volup-		vita,	
tas,	127	Non exercitus præsidia regni,	342, 395
Noctes atque dies patet atri-		Non fit sine periculo faci-	406
janua Ditis,	455	nus magnum et memora-	
Nocturnâ versate manu, ver-		bile,	
sate diurnâ,	152	Non fumum ex fulgore sed	150
Nolunt ubi velis, ubi nolis		ex fumo dare lucem, . .	
cupiunt ultro,	404	Non habeo nauci augurem, .	54
Nomen erit indelebile nos-		Non hæc in federa veni, . .	451
trum,	254	Non ignara mali miseris suc-	441
Nomen quæsitum ingenio,		currere disco,	
non excidet ab ævo, . . .	331	Non ille pro caris amicis aut	104
Non aliter vivas in solitu-		patriâ timidus perire, . .	
dine, aliter in foro, . . .	480	Non illic urbes, non tu mira-	269
Non amo te, Sabidi, nec		bere sylvas,	
possum dicere quare, . . .	227	Non intelligunt homines,	
Non bene conveniunt ma-		quam magnum vectigal	34
jestas et amor,	241	est parcimonia,	
Non bene olet, qui bene		Non missura cutem nisi	156
semper olet,	228	plena cruoris hirudo, . .	
Non cuivis homini contingit		Non moriri certius est, . .	293
adire Corintho,	137	Non nobis solum natissimus, .	37
Non deficit alter aureus, .	456	Non nostrum inter vos tan-	426
Non dolet hic, quisquis lau-		tas componere lites, . . .	
dari, Gellia, quærit, . . .	228	Non omnia possumus omnes,	9, 428
Non eadem est ætas, non		mens,	
mens,	123	Non possidentem multa vo-	104
Non ego hoc ferrem, calidus		caveris recte beatum, . .	
juventâ,	96	Non propter vitam faciunt	178
Non ego illam mihi dotem		patrimonia quidam, . . .	
duco esse, quæ dos dicitur,		Non putâram,	41
Non ego omnino lucrum		Non quam multis placeas,	478
omne esse utile homini		sed qualibus, stude, . . .	
existimo,	292	Non ratio, verum argentum	416
Non ego paucis offendar ma-		deerat,	
culis,	154	Non rete accipitri tenditur,	416
Non ego ventosæ venor suf-		Non semper eandem senten-	11
fragia plebis,	140	tias ab iisdem,	

	PAGE		PAGE
Non semper idem floribus		Nox,	452
est honor,	89	Nuge canore,	153
Non si male nunc et olim		Nulla aconita bibuntur fic-	172
sic erit,	88	tilibus,	
Non sum qualis eram bonæ		Nulla dies nobis mærorem	222
sub regno Cinaræ, . . .	102	e pectore demet,	
Non tali auxilio nec defen-		Nulla dies unquam memori	465
soribus istis,	445	vos eximet ævo,	
Non temnere divos, . . .	458	Nulla fere causa est, in quâ	205
Non tibi illud apparere, si		non fœmina litem move-	165
sumas, potest,	310	rit,	
Non tu corpus eras sine pec-		Nulla fides regni sociis, .	212
tore,	128	Nulla manus belli, mutato	38
Non tu prece poscis emaci, .	276	judice, pura est,	
Non tumultus, non quies, .	391	Nulla sancta societas nec	401
Non vacat exiguis rebus		fides regni est,	
adesse Jovi,	259	Nullâne in re esse homini	294
Non viribus sed consiliis res		cuiquam fidem,	
magne geruntur,	22	Nulla tam facilis res, quin	125
Non votis nec suppliciis		difficilis sit, quam invitus	165
muliebribus auxilia deo-		facias,	
rum parantur,	340	Nulla vestigia retrorsum, .	24
Nonumque prematur in an-		Nulla unquam de morte ho-	294
num,	155	minis cunctatio longa est,	
Nos campis, nos montibus		Nullam capitaliorem pestem	383
fruihur,	53	quam corporis voluptatem,	244
Nos in vitium credula turba		Nulli est homini perpetuum	238
sumus,	257	bonum,	
Nos numerus sumus et		Nulli jactantius mœrent	229
fruges consumere nati, . .	126	quam qui maxime lætan-	403
Nos patriæ fines et dulcia		tur,	
linquimus arva,	424	Nulli sincera voluptas, . .	55
Nos virtutes ipsas inverti-		Nullis amor est medicabilis	176
mus,	110	herbis,	
Nosceda est mensura sui, .	177	Nullus addictus jurare in	258
Nosce omnia hæc, salus est		verba magistri,	
adolescentulis,	404	Nulla fata loco possis exclu-	85
Nosce velint omnes, merce-		dere,	
dem solvere nemo,	167	Nullum animal, præter ho-	403
Nostra omnis vis in animo et		minem, qui habet noti-	176
corpore sita,	337	tiam dei,	
Nostra sine auxilio fugiunt		Nullum est jam dictum,	258
bona,	272	quod non dictum sit	85
Nota mala res optima est, .	307	prius,	
Notante iudice, quo nôsti,		Nullum numen habes si sit	258
populo,	113	prudentia,	
Notus in fratres animi pater-		Nullus ad amissas ibit ami-	85
ni,	85	cus opes,	
Novi ingenium mulierum, .	404	Nullus argento color est	
Novit paucos secura quies, .	344	avaris addito terris, . .	

	PAGE		PAGE
Oratio est vultus animi, 374,	480	Parvum parva decent,	131
Orator,	332	Pascitur in vivis livor; post	
Orator grandiloquus,	59	fata quiescit,	268
Orator tenuis,	59	Pater ipse colendi haud faci-	
Ordinum discrimina,	328	lem esse iram voluit,	429
Ornatam ita uti quae ornan-		Patria est, ubicunque est	
tur sibi,	406	bene,	66
Os homini sublime dedit,		Patria non hâc lege nos gen-	
celumque tueri,	236	uit aut educavit,	67
Os magna sonaturum,	111	Patria omnes caritates com-	
Oscula parenti natus eripiet,	421	plectitur,	39
Otia corpus alunt,	261	Patriæ caritas,	187
Otium non gemmis neque		Patriæ quis exul se quoque	
purpura venale,	90	fugit,	91
Otium sine literis mors est,	373	Pauci dignoscere possunt	
Ovorum similitudo,	61	vera bona,	171
		Pauci prudentiâ honesta ab	
		deterioribus discernunt, . . .	385
		Pauci quos æquus Jupiter	
		anavit,	455
P		Paucis temeritas est bono,	
Pace et bello cunctis stat		multis malo,	286
terminus ævi,	375	Paucorum dominatio regiæ	
Pacis nomen dulce est et		libidini propior est,	388
ipsa res salutaris,	18	Paucorum improbitas uni-	
Palam mutire plebeio peric-		versis calamitas,	479
ulum est,	286	Paullum sepultæ distat iner-	
Pallida mors æquo pulsat		tia celata virtus,	104
pede,	77	Pauper non est cui rerum	
Panem et Circenses,	172	suppetit usus,	134
Par negotiis nec supra, . . .	388	Pauper ubique jacet,	254
Par nobile fratrurn,	119	Pauperies,	132
Parcere subjectis et debel-		Pauperes nil preter domini	
lare superbos,	460	nomen mutant,	283
Parentes ego dexterâs odi,		Pauperis est numerare pecus,	
Pars hominum vitis gaudet		250	
constanter,	122	Pauperis libertas hæc est, . .	162
Pars sanitatis velle sanari		Pauperis vitæ tuta facultas,	
fuit,	349	211	
Parsimonia,	200	Paupertas est soror bonæ	
Parsimonia est magnum vec-		mentis,	274
tigal,	34	Pavido fortique cadendum, .	214
Particulam divine auræ, . .	117	Pax,	18, 378, 421
Parturiunt montes, et nasci-		Pax Cererem nutrit,	426
tur ridiculus mus,	150	Pax paritur bello,	235
Parva leves capiunt ani-		Peccaturo obstat tibi filius	
mos,	269	infans,	182
Parva momenta in bello, . .	195	Pectora sunt potiora manu, .	249
Parvi sunt foris arma, nisi		Pecunia,	49, 130, 331
est consilium domi,	41	Pecunia, nervi belli,	19
Parvula (nam exemplo est)		Pecunia non moveri,	47
magni formica laboris, . .	107	Pecuniæ damnum,	199

	PAGE		PAGE
Pecuniam in loco negligere,		Plenus vitæ conviva recedis,	222
maximum est lucrum,	409	Plerumque gratæ divitiibus	
Pelleus juvenis,	175	vices,	99
Penitus toto divisos orbe		Ploratur lacrymis amissa pe-	
Britannos,	424	cunia veris,	180
Perscclerasemper sceleribus		Pluvare suis non respon-	
tutum est iter,	361	dere favorem,	140
Per varios casus, per tot dis-		Plus potest, qui plus valet,	314
crimina verum,	438	Plus scire satius est quam	
Percontatorem fugito; nam		loqui,	295
garrulus idem est,	138	Plures aliorum eventis do-	
Pereant amici dum una ini-		centur,	385
mici intercitant,	11	Plurimum valeant plurimi,	70
Pereunt et imputantur, . . .	230	Pluris est oculatus testis	
Peregrini officium,	45	unus, quam auriti decem,	313
Periculose plenum opus		Plus salis quam sumptus, . .	235
alce,	84	Pœna mortis,	340
Periculosum est credere et		Pœna claudo pede,	93
non credere,	285	Pœna non ad præteritum	
Periculum ex aliis facere,		sed ad futurum refertur, . .	365
quod tibi ex usu sit,	405	Pœna non major sit quam	
Periere mores, jus, decus,		culpa,	42
pietas, fides,	360	Pœna potest demi, culpa	
Periturse parcite chartæ, . .	157	perennis erit,	261
Perjurare,	51	Pœna tacitis pedibus venit,	419
Perjuria ridet anantum		Pœna, 111, 142, 144, 254,	427
Jupiter,	423	Pœna naturâ ipsa valet et	
Perjuria veneris,	418	mentis viribus excitatur, .	7
Perspicuitas argumentando		Pol me occidistis, amici, . .	144
elevatur,	53	Ponamus nimios gemitus, . .	178
Pessimus in dubiis augur		Pone me pigris ubi nulla	
timor,	379	campis,	80
Philippica divina,	173, 217	Populi imperium juxta li-	
Philosophia dux vitæ,	65	bertatem,	388
Philosophia stemma non in-		Populumque falsis dedocet	
spicit,	371	uti vocibus,	85
Pia facta dii vident,	256	Populus me sibilat,	108
Pictoribus atque poetis quid-		Poscentes vario multum di-	
libet audendi,	146	versa palato,	144
Pietas est fundamentum om-		Possunt quia posse videntur,	453
nium virtutum,	10	Posterioris cogitationes sa-	
Piger scribendi laborem;		pientiores,	20
scribendi recte,	111	Potentia nunquam satis fida,	
Placabilitas et comitas, . . .	42	ubi nimia est,	333
Placide quiescas,	398, 421	Præcedenti spectatur man-	
Platone errare quam cum		tica tergo,	279
istis vera sentire,	63	Præcepta nihil valere nisi	
Plebes jejuna timere nescit,	209	adjuvante naturâ,	332
Plectuntur Achiivi,	126	Præcepta minus valent quam	
Plenus annis abiit,	318	experimenta,	336

	PAGE		PAGE
Præceptores, . . .	167, 333	Proditores etiam iis, quos	
Præcox ingenium, . . .	334	anteponunt, invisi sunt, . . .	382
Prædicare de se ipso, . . .	46	Profunda supra nos altitudo	
Præferre patriam liberis re-		temporis veniet, . . .	370
gem decet, . . .	354	Projicit ampullas et sesqui-	
Premia magna, . . .	190	pedalia verba, . . .	148
Præposteris consiliis, . . .	31	Prona est timori semper in	
Præsectum decies non casti-		pejus fides, . . .	345
gavit ad unguem, . . .	152	Properat vivere nemo satis,	229
Præterita reprehendi magis,	197	Proprium humani ingenii	
Præteritum tempus nun-		est, odisse quem laseris, . . .	398
quam revertitur, . . .	25	Proprium animi bene con-	
Pravo vivere naso spectan-		situti, . . .	29
dum nigris oculis, . . .	147	Propter vitam vivendi per-	
Pressi copia lactis, . . .	424	dere causas, . . .	169
Pretio parata vincitur pretio		Prosperâ fortunâ inconsulte	
fides, . . .	361	uti, . . .	388
Prima coitio est acerrima, . . .	416	Prospera omnes sibi vindi-	
Princeps egregius, . . .	75	cant, . . .	397
Principes mortales, respub-		Prosperum ac felix scelus	
lica æterna, . . .	384	virtus vocatur, . . .	344
Principibus placuisse viris,		Proximus ardet Ucalegon, . . .	443
non ultima laus est, . . .	136	Proximus sum egomet	
Principum munus est resis-		mili, . . .	401
tere levitati multitu-		Prudens futuri temporis, . . .	100
dinis, . . .	15	Prudentiam indiscretam, . . .	58
Primo avulso, non deficit		Pudens homo, . . .	70
alter aurens, . . .	456	Pudet hæc opprobria nobis et	
Principis obsta; sera medi-		dici potuisse, . . .	239
cina paratur, . . .	273	Pudor et Justitiæ soror in-	
Privatum oportet pari cum		corrupta fides, . . .	81
civibus jure vivere, . . .	44	Pudor qui nescit redire, cum	
Prius, quam incipias, con-		perit, . . .	360
sulto opus est, . . .	337	Pudicitia læsa, . . .	267, 297
Pro! fors et cæca futuri		Pudore et liberalitate liberos	
mens hominum, . . .	380	retinere satius, . . .	408
Pro ratione voluntas, . . .	165	Pueri inter sese quam pro	
Probitas laudatur et alget, . . .	157	levibus noxiis iras ge-	
Probitas magnos ingenium-		runt, . . .	414
que facit, . . .	262	Pulcherrimum est tutissi-	
Probitatem, industriam ne-		mum, . . .	201
que dare neque eripere		Pulchritudinis duo genera	
potest, . . .	341	sunt, . . .	45
Probus est, quem non pœni-		Pulchrum, . . .	59
tet, quam probus sit, . . .	309	Pulchrum est eminere inter	
Procul, o procul, est pro-		illustres viros, . . .	364
fani, . . .	456	Pulchrum est digito mon-	
Procumbit humi bos, . . .	454	strarier et dicier hic est,	275
Prodigus et stultus donat		Pulchrum est vitam donare	
quæ spernit et odit, . . .	131	minori, . . .	380

	PAGE		PAGE
Pulchrum ornatum turpes mores pejus ceno colli- nunt, . . .	299	Quales neque candidiores terra tulit, . . .	113
Pulchrumque mori succurrit in armis, . . .	444	Quam angusta innocentia est ad legem bonum esse, . . .	365
Punitis ingeniis gliscit auc- toritas, . . .	386	Quam difficile est crimen non prodere vultu, . . .	240
Puras Deus, non plenas ad- spicit manus, . . .	479	Quam esse soleas impotens, ego te novi, . . .	406
Purpurei tyranni, . . .	83	Quam mihi nunc surdo nar- ret fabulam, . . .	405
Purpureus pannus, late qui splendeat, . . .	147	Quam multa in sylvis au- tumni frigore primo, . . .	457
Purpureus veluti cum flos, succisus aratro, . . .	465	Quam multa injusta ac pra- va fiunt moribus, . . .	408
Q		Quam quisque nôrit artem, in hac se exerceat, . . .	64
Qua pinus albaque populus, Qua pote quisque, in ea ex- erceat arte, . . .	330	Quam sepe forte temere eveniunt, quæ non andeas optare, . . .	417
Quadrupedante putrem soni- tu quatit ungula cam- pum, . . .	463	Quam scit uterque libens, censebo, exerceat artem, . . .	134
Quæ fluxere, timent, . . .	207	Quam se ipse amans sine rivali, . . .	74
Quæ fuit durum pati memi- nisse dulce est, . . .	346	Quam stultum est, ætatem disponere ne erastini dominum, . . .	373
Quæ non fecimus ipsi, vix ea nostra voco, . . .	249	Quam temere in nosmet legem sancimus iniquam, . . .	110
Quæ saxo struuntur, pro sepulchris spernuntur, . . .	387	Quam varia leti genera mor- talem trahunt, . . .	350
Quæ sibi quisque timebat, . . .	443	Quam vellem longas tecum requiescere noctes, . . .	423
Quæ virtus et quanta, boni, sit vivere parvo, . . .	116	Quamvis absentem, qua pos- sum, mente videbo, . . .	265
Quæque ipse miserrima vidi, . . .	441	Quamvis sublimes debent humiles metuere, . . .	234
Querenda primum est, vir- tus post nummos, . . .	124	Quamvis ille niger, quamvis tu candidus esses, . . .	425
Querit et inventis miser ab- stinet ac timet uti, . . .	150	Quando ullum invenies parem, . . .	81
Questitam meritis sume superbiam, . . .	101	Quandoque bonus dormitat Homerus, . . .	154
Qualem commendes, etiam atque etiam adspice, . . .	138	Quantâ laboras in Charybdi, Quantam fenestram ad nequitiam patefeceris, . . .	406
Qualem decet esse sororum, Qualem virgine demessum pollice florem, . . .	467	Quanto constantior idem in vitiis, . . .	122
Qualis ab incepto processerit et sibi constet, . . .	149	Quanto plura recentium seu veterum revolo, . . .	334
Qualis gemma micat, ful- vumque dividit aurum, . . .	466		

Q

Qua pinus albaque populus, . . .	86	Quæ pote quisque, in eâ ex-	
Qua pote quisque, in eâ ex-		erceat arte, . . .	330
Quadrupedante putrem so-		nitu quatit ungula cam-	
pum, . . .	463	Quæ fluxere, timent, . . .	207
Quæ fluxere, timent, . . .	207	Quæ fuit durum pati memi-	
Quæ fuit durum pati memi-		nisse dulce est, . . .	346
Quæ non fecimus ipsi, vix ea		nostra voco, . . .	249
Quæ saxo struuntur, pro		sepulchris spernuntur, . . .	387
Quæ sibi quisque timebat, . . .	443	Quæ virtus et quanta, boni,	
Quæ virtus et quanta, boni,		sit vivere parvo, . . .	116
Quæque ipse miserrima		vidi, . . .	441
Querenda primum est, vir-		tus post nummos, . . .	124
Querit et inventis miser ab-		stinet ac timet uti, . . .	150
Quæsitam meritis sume		superbiam, . . .	101
Qualem commendes, etiam		atque etiam adspice, . . .	138
Qualem decet esse sororum,		Qualem virgineo demessum	
pollice florem, . . .	467	Qualis ab incepto processerit	
Qualis ab incepto processerit		et sibi constet, . . .	149
Qualis gemma micat, ful-		vumque dividit aurum, . . .	466

	PAGE		PAGE
Quanto quisque sibi plura negaverit, . . .	96	Qui Bavium non odit, amet tua carmina, Mœvi, . . .	426
Quanto superiores sumus, tanto geramus summisus, . . .	42	Qui blandiendo dulces nutrit malum, . . .	349
Quantum ad gloriam, longissimum ævum peregit, . . .	398	Qui cavet ut decipiatur, vix cavet, cum etiam cavet, . . .	292
Quantum animis erroris inest, . . .	256	Qui cupiet, metuet quoque, . . .	136
Quantum bonum est obstare nulli, . . .	348	Qui Curios simulat et Banchanalia vivunt, . . .	158
Quantum est in rebus inane, . . .	275	Qui dedit beneficium, taceat, . . .	367
Quantum mortalia pectora cæce noctis habent, . . .	243	Qui dat beneficia, deos imitatur, . . .	367
Quantum mutatus ab illo, . . .	443	Qui didicit, patriæ quid debeat et quid amicis, . . .	153
Quantum quisque suâ numerum servat in arcâ, . . .	161	Qui fingit sacros marmore vultus, non facit ille deos, . . .	232
Quas aut incuria fudit aut humana parum cavit natura, . . .	154	Qui fit Mæcenas ut nemo, quam sibi sortem, . . .	106
Quas dederis, solas semper habebis opes, . . .	230	Qui genus jactat suum, aliena laudat, . . .	345
Queis opes nulle sunt, bonis invident, . . .	339	Qui homo mature quæsit pecuniam, . . .	295
Quem di diligunt, adolescens moritur, . . .	298	Qui in amorem præcipitavit, pejus perit, . . .	308
Quem gloria non excitat, nequidquam hortere, . . .	341	Qui invident, egent; illiquibus invidetur, rem habent, . . .	309
Quem Jupiter vult perdere, prius dementat, . . .	481	Qui ipsus sibi satis placet, nec probus est nec frugi bonæ, . . .	309
Quem poenitet peccasse, pene est innocens, . . .	361	Qui mente novissimus exit, lucis amor, . . .	380
Quem penes arbitrium est et jus et norma loquendi, . . .	148	Qui mentiri insuerit aut audebit, tanto magis audebit ceteros, . . .	408
Quem res plus nimio delectare secundæ, . . .	132	Qui nil potest sperare, desperet nihil, . . .	359
Quem sepe transit casus, aliquando invenit, . . .	345	Qui nimios optabat honores, . . .	173
Quem semper acerbum semper honoratum habeo, . . .	453	Qui nolunt occidere quemquam, posse volunt, . . .	172
Quem sua culpa premet, deceptus omittit tueri, . . .	138	Qui non vetat peccare, cum possit, jubet, . . .	354
Quemcunque miserum videris, hominem scias, . . .	346	Qui non vult fieri desidiosus, amet, . . .	268
Qui audiunt, audita dicunt, qui vident, plane sciunt, . . .	313	Qui non est hodie, cras minus aptus erit, . . .	273
Qui alteri exitium parat, eum scire oportet, . . .	65	Qui nunc it per iter tenebricosum, . . .	4
Qui alterum inecat probri, . . .	312	Qui per virtutem peritat, non interit, . . .	293

	PAGE		PAGE
Qui prægravat artes infra se positas, urit fulgore suo, . . .	141	Quid non ebrietas designat? opera recludit? . . .	129
Quique sui memores alios fecere merendo, . . .	459	Quid non mortalia pectora cogis, auri sacra fames? . . .	446
Qui se ipse norit, primum aliquid sentiet se habere divinum, . . .	56	Quid nos dura refugimus ætas? . . .	84
Qui sibi fudit dux regit examen, . . .	140	Quid oportet nos facere, a vulgo longe remotos? . . .	114
Qui studet optatam cursu contingere metam, . . .	156	Quid prohibetis aquis? usus communis aquarum, . . .	243
Qui timide rogat, docet negare, . . .	350	Quid quisque vitet, nunquam satis cautum est, . . .	89
Qui uti scit, ei bona; illi, qui non utitur recte, mala, . . .	405	Quid ratione timemus aut cupimus? . . .	171
Qui vident, plane sciunt, . . .	313	Quid refert; vivas numerato nuper an olim? . . .	145
Quicquid agas, age pro viribus, . . .	23	Quid rides? de te fabula narratur, . . .	108
Quicquid agunt homines, votum, timor, ira, voluptas, . . .	158	Quid sit futurum cras, fuge quaerere, . . .	78
Quicquid delirant reges, plectuntur Achivi, . . .	126	Quid sit pulchrum, quid turpe, quid utile, quid non, . . .	123
Quicquid erit superanda omnis fortuna ferendo est, . . .	454	Quid sumus, et quidnam victuri gignimur, . . .	278
Quicquid in altum fortuna tulit, ruitura levat, . . .	360	Quid te exempta juvat spinis de pluribus una? . . .	146
Quicquid multis peccatur, inultum est, . . .	210	Quid terras alio calentes sole mutamus? . . .	90
Quicquid precipies esto brevis, . . .	154	Quid verum atque decens curo et rogo et omnis in hoc sum, . . .	123
Quid brevi fortes jaculamur ævo multa, . . .	90	Quid violentius aures tyranni, . . .	163
Quid crastina volverit ætas scire nefas homini, . . .	380	Quidquam absurdus, quam, quo minus via restat, . . .	25
Quid datur a divinis felicitati horâ, . . .	5	Quidquid dicunt, laudo; id rursum si negant, . . .	403
Quid dem, quid non dem, . . .	144	Quidquid excessit modum, pendet instabili loco, . . .	353
Quid dignum tanto feret hic promissor hiatus, . . .	150	Quidquid est illud, quod sentit, celeste est, . . .	64
Quid domini facient, audent quum talia fures, . . .	425	Quidquid patimur, quidquid facimus, venit ex alto, . . .	353
Quid est aliud tollere e vitæ vitæ societatem, . . .	17	Quidquid sub terrâ est, in apricum proferet ætas, . . .	130
Quid est aliud, gigantum modo bellare, . . .	21	Quis custodiet ipsos custodes? . . .	166
Quid labor aut benefacta juvant? . . .	435	Quis desiderio sit pudor aut modus tam cari capitis? . . .	81
Quid leges sine moribus vanæ proficiunt, . . .	98		

	PAGE		PAGE
Quis eum diligit, quem me- tuit?	29	Quo semel est imbuta recens, servabit odorem testa, . . .	127
Quis expeditvit psittaco suum, <i>χαίρε</i>	275	Quo teneam vultus mutan- tem Protea nodo,	125
Quis exsul patriæ se quoque fugit?	91	Quo usque tandem abutere patientia nostra,	14
Quis fallere possit aman- tem,	451	Quod adest, memento com- ponere æquus,	16
Quis furor est atram bellis accersere mortem,	420	Quod ante pedes, nemo spectat,	55
Quis justius induit arma, scire nefas,	205	Quod dubitas, ne feceris, . .	317
Quis novus hic nostris suc- cessit sedibus hospes, . . .	448	Quod est carius quam ipse sibi,	408
Quis post viana gravem mili- tiam crepat?	79	Quod est, eo deest uti, . . .	23
Quis scit an adjiciant hodi- ernæ crastina,	103	Quod fere libenter homines, id quod volunt, credunt, .	4
Quis talia fando temperet a lacrymis?	441	Quod fors feret, feremus æquo animo,	415
Quis tu es? quis mihi es? cur mean tibi?	401	Quod hodie exemplis tue- mur, inter exempla erit, . . .	388
Quis tulerit Gracchos de se- ditione quærentes?	159	Quod latet, ignotum est, . .	272
Quis virtutem amplectitur si præmia tollas,	174	Quod medicorum est, pro- mittunt medici,	141
Quis vivit ut vult,	33	Quod nimis miseri volunt, hoc facile credunt,	340
Quisnam igitur liber? sapi- piens,	122	Quod non potest, vult posse, qui nimium potest,	343
Quisquequam secundis tra- dere se fatis audet,	213	Quod non vetat lex, hoc vetat fieri pudor,	354
Quisque pavendo dat vires famæ,	207	Quod optatit divum pro- mittere nemo auderet, . . .	463
Quisque suos patimur Manes, quisquis ubique habitat, nusquam habitat,	460	Quod petit, spernit; repetit, quod nuper omisit,	125
Quo discordia cives per- duxit,	424	Quod petis, hic est, est Ulubris,	133
Quo eveniat, diis in manu est,	297	Quod ratio non quit, sæpe sanavit mora,	361
Quo fata trahunt, virtus se- quetur,	208, 454	Quod quisque fecit, pati- tur,	346
Quæ me cunque rapit tem- pestas, deferor hospes, . . .	123	Quod satis est, cui contingit, nihil amplius optet,	127
Quo mihi fortunam, si non conceditur uti?	129	Quod si deficiant vires, auda- cia, certe laus erit,	330
Quo minus viæ, eo plus viatici,	25	Quod tegitur, majus credi- tur esse malum,	220
Quo quisque enim major, magis est placabilis iræ, . .	259	Quod tuum est, meum est, . .	310
		Quod vos jus cogit, id vo- luntate impetrat,	411
		Quondam etiam victis redit in præcordia virtus,	444

	PAGE		PAGE
Quoniam non potest fieri, quod vis, id velis, quod possit,	400	Recta ingenia debilitat ve- recundia,	321
Quorum pars magna fui,	441	Recte facti non ex populi sermone mercedem petit, . .	318
Quos et quales esse velimus, . .	44	Recte finem esse recuso Euge- tium et belle,	276
Quos læserunt, etiam ode- runt,	366	Rectius vivas, Licini, neque altum semper urgendo, . . .	87
Quot capitum vivunt, toti- dem studiorum millia,	115	Rectores civitatum et con- servatores,	34
Quot homines, tot senten- tiæ,	417	Reddere personæ scit con- venientia cuique,	153
Quoties necesse est fallere aut falli a suis,	352	Redit et Virgo, redeunt Saturnia regna,	426
R		Reditus jam quisque suos amat,	263
Rapiamus, amici, occasio- nem de die,	106	Refert sis bonus an velis haberi,	232
Rara avis nigroque simillima cygno,	164	Refrenare licentiam in- domitam audeat,	98
Rara est adeo concordia formæ atque pudicitie,	176	Regi vim afferre,	69
Rara temporum felicitas,	391	Regia, crede mihi, res est succurrere lapsis,	264
Rare fumant felicibus aræ, . . .	376	Regiæ voluntates, ut vehe- mentes, sis mobiles	344
Rari nantes in gurgite vasto,	436	Regiæ satellitæ,	201
Rari quippe boni; numero vix sunt totidem,	179	Regium imperium longe præstat tribus primis generibus,	70
Rarissimum est optimum,	62	Regum consuetudo,	235
Raro antecedentum sceles- tum deseruit Pœna,	93	Regni nulla sancta societas, Reipublicæ modus nunquam diutius idem tenetur,	37
Rarus enim sensus commu- nis in illâ fortunâ,	169	Religio,	216
Rarus venit in cænacula miles,	171	Religio prava	203, 216
Ratio profecta a rerum na- turâ,	57	Rem facias, rem si possis, recte, si non,	125
Ratio et consilium, propriæ ducis artes,	394	Remigium vitiosum Ithacen- sis Ulixi,	131
Rebus in angustis facile est contemnere vitam,	233	Repente dives nemo factus est bonus,	479
Rebus angustis animosus appare,	88	Repente liberalis stultis gra- tus est,	284
Rebusque ægrescere lætis,	379	Reperi qui det neque lacri- met,	417
Rebus secundis etiam egre- gios duces inolescere,	392	Res adversæ,	122
Recepto dulce mihi furere est amico,	87	Res amicos invenit,	307
Recta consilia ægrotis, da- mus, quum valemus,	400	Res angusta domi,	161
		Res est solliciti plena timoris amor,	266

	PAGE		PAGE
Res gerere et captos ostendere civibus hostes, . . .	136	Sapere aude; incipe, . . .	126
Respicere exemplar vitæ morumque jubebo, . . .	153	Sapiens, . . .	16, 61, 122
Respublica, . . .	234	Sapientia, . . .	55, 56, 180, 310
Respublica est res populi, . . .	68	Sapientia prima stultitiâ caruisse, . . .	124
Revocare gradum superasque evadere ad auras, . . .	455	Sapientiæ cor, . . .	296
Rex, . . .	187, 192	Sapientissimi animus, . . .	13
Rex est qui metuit nihil, . . .	347	Sapientium civitas, . . .	195
Rex Jupiter omnibus idem, . . .	466	Sapientum Tempia serena, . . .	217
Ride si sapis, . . .	228	Sat habet favitorum semper, qui recte facit, . . .	286
Ridentem dicere verum quid vetat, . . .	107	Satis est potuisse videri, . . .	427
Ridiculum acri fortius magnas plerumque secat res, . . .	114	Satis in ipsâ conscientia pulcherrimi facti fructus est, . . .	18
Risu inepto res ineptior nulla est, . . .	4	Satis loquentiæ, sapientiæ parum, . . .	338
Risum teneatis, amici? . . .	146	Sancius ejurat pugnam gladiator, . . .	262
Risûs pretium, . . .	336	Scandit aratas vitiosa naves cura, . . .	91
Romanos rerum dominos, . . .	438	Scelera non intrant casas, . . .	348
Romanus populus, . . .	391	Scelere velandum est scelus, . . .	350
Romanus civis, . . .	196	Scelsti, . . .	365
Rumpe moras, . . .	228	Scelus cui prodest, is fecit, . . .	360
Rustici docti, . . .	325	Scelus nullum rationem habet, . . .	196
Rusticus abnormis sapiens, . . .	116	Scelus taciturnum qui cogit ullum, facti crimen habet, . . .	181
Rusticus exspectat, dum defluat amnis, . . .	126	Scilicet est cupidus studiorum quisque suorum, . . .	262
		Scilicet insano nemo in amore videt, . . .	330
S		Scilicet improbe crescunt divitiæ, . . .	99
Sabbata, . . .	183	Scinditur incertum studia in contraria vulgus, . . .	442
Sæpe Diespiter neglectus incesto addidit integrum, . . .	93	Scimus et hanc veniam petimusque damusque vicissim, . . .	146
Sæpe in conjugio fit noxia, cum nimia sit dos, . . .	2	Scio: tu coactus tuâ voluntate es, . . .	402
Sæpe stilum veritas, iterum quæ digna legi sint, . . .	115	Scipio Africanus, . . .	50
Sæpius locutum, nunquam me tacuisse pœnitet, . . .	480	Scire mori sors prima viris, sed proxima cogi, . . .	214
Sæpius ventis agitur ingens pinus, . . .	87	Scire tuum nihil est, nisi te scire hoc sciat alter, . . .	275
Sævis inter se convenit ursi, . . .	186	Scit Genius, natale comes qui temperat astrum, . . .	145
Salus ipsa servare non potest hanc familiam, . . .	412	Scribendi recte sapere est et principium et fons, . . .	153
Sanctitas, pietas, fides privata bona sunt, . . .	347		
Sanctus haberi justitiæ tenax mereris, . . .	168		

	PAGE		PAGE
Scribendi cura bene ac velociter, . . .	333	Semper oculatæ nostræ sunt manus, credunt quod vident, . . .	288
Scribimus indocti doctique poemata passim, . . .	141	Senatus Romanus, . . .	375
Scurræ, . . .	307	Seneca, . . .	169
Scythia, . . .	244	Senectâ nimium attentius sumus ad rem, . . .	413
Se judice nemo nocens absolvitur, . . .	178	Senecta pigra in parvâ casa, . . .	420
Secreto amicos admone; laudam palam, . . .	479	Senectus, . . .	25, 457
Secretum iter et fallentis semita vitæ, . . .	139	Senectutis arma, . . .	22
Secunda felices, adversa magnos probant, . . .	330	Senes deliramus interdum, . . .	296
Secunda non habent unquam modum, . . .	353	Senex elementarius, . . .	371
Secunda poscunt fidem, at adversa exigunt, . . .	362	Sentire quæ velis et quæ sentias, dicere licet, . . .	391
Secundæ res, . . .	339	Sequitur superbos ultor a tergo deus, . . .	345
Secundas res splendidiore facit amicitia, . . .	28	Sera tamen tacitis Pœna venit pedibus, . . .	419
Secundas fortunas decent superbiæ, . . .	306	Serius aut citius sedem properamus ad unam, . . .	245
Secundus ventus, . . .	315	Sermo animi est imago, . . .	480
Sedit, qui timuit ne non succederet, . . .	137	Sermone in communi vicissitudo sit, . . .	45
Seditio, . . .	188	Sermones repentines per humum, . . .	142
Seditiosissimus quisque ignavus, . . .	394	Sermoni propiora, . . .	111
Segnius homines bona quam mala sentiunt, . . .	197	Sermonis affabilitas, . . .	48
Segnius irritant animos demissa per aurem, . . .	151	Sero respicitur tellus ubi fune soluto, . . .	269
Semel emissum volat irrevocabile verbum, . . .	138	Serum est cavendi tempus in mediis malis, . . .	348
Sementem ut feceris, . . .	58	Serus redeas in cœlum, . . .	77
Semper avarus eget, . . .	127	Servare cives major est patriæ patri, . . .	364
Semper bonus homo tiro est, . . .	233	Serviet æternum qui parvo nesciet uti, . . .	132
Semper ego auditor tantum? . . .	157	Servitute nihil est foedius, . . .	18
Semper ego optarim pauperim esse bonorum, . . .	108	Severitas assiduitate amittit auctoritatem, . . .	368
Semper habet lites lectus in quo nupta jacet, . . .	166	Si ad naturam vives, nunquam eris pauper, . . .	370
Semper honos nomenque suum laudesque manebunt, . . .	427, 441	Si animus est æquus tibi, satis habes, . . .	290
Semper inops, quicumque cupit, . . .	76	Si bene quid facias, facias cito, . . .	1
Semper nocet differre paratis, . . .	207	Si cadere necesse est, occurrendum discrimini, . . .	391
		Si computes annos, exiguum tempus, . . .	322
		Si fortuna juvat, caveto tolli, . . .	2

	PAGE		PAGE
Si fractus illabatur orbis, impavidum feriant ruinae, . . .	94	Simplex munditiis, . . .	78
Si genus humanum et mortalia temnitis arma, . . .	440	Simia, quam similis, . . .	52
Si iudicas, cognosce; si regnas, jube, . . .	359	Simulatio, 48, 74, 139, 158, 228, 232, 278	232, 278
Si mihi pergit, que volt, dicere, ea que non volt, audiet, . . .	402	Sincerum est nisi vas, quod- cunque infundis, acescit, 127	127
Si, Minnervus uti censet, sine amore jocisque, . . .	131	Sine amore jocisque nil est jucundum, . . .	131
Si natura negat, facit indignatio verum, . . .	158	Sine auro, tum ornatam, ita uti que ornantur sibi, . . .	406
Si res sola potest facere et servare beatum, . . .	130	Sine nomine corpus, . . .	445
Si qua voles apte nubere, nube pari, . . .	268	Singula de nobis anni præ- dantur euntes, . . .	143
Si quid benefacias, levior plumâ est gratia, . . .	304	Singula quæque locum tene- ant sortita decenter, . . .	148
Si quid faciendum est mul- ieri male atque malitiose, 301	301	Siren desidia, . . .	119
Si quid novisti rectius istis, candidus imperti, . . .	131	Sit mihi, quod nunc est; etiam minus, . . .	139
Si quis in cælum ascendis- set, . . .	31	Sit non doctissima conjux, . . .	229
Si quis reddit, magna ha- benda est gratia, . . .	415	Sit pro ratione voluntas, . . .	165
Si vis ad summum progredi, ab infimo ordire, . . .	480	Socrates primus philoso- phiam devocavit, . . .	66
Si vis amari, ama, . . .	369	Sol omnium dierum nondum occidit, . . .	203
Si vis me flere, dolendum, . . .	148	Solatium grande est cum universo una rapi, . . .	479
Si volet usus, quem penes arbitrium est, . . .	148	Solem e mundo tollere vi- dentur, . . .	29
Sibi non cavere et aliis con- siliis dare stultum est, . . .	282	Solent mendaces luere poenas malefici, . . .	283
Sibi quisque dat mores; ministra casus assignat, 372	372	Soles qui nobis pereunt et imputantur, . . .	230
Sibylla, . . .	447	Soli caritas, . . .	187
Sic desideris icta fidelibus, querit patria Cesarem, . . .	103	Solitudinem faciunt, pacem adpellant, . . .	307
Sic divisum breve fiet opus, . . .	230	Solitudinis voluptates, . . .	317
Sic itur ad astra, . . .	405	Solve senescentem mature sanus equum, . . .	123
Sic me servavit Apollo, . . .	114	Somni domus, . . .	246, 380,
Sic omnia fati in pejus ruere, . . .	430	Somnia me terrent veros ini- tantia casus, . . .	261
Sic parvis componere magna solebam, . . .	424	Somnus agrestium lenis viro- rum, . . .	92
Sic vive cum hominibus, tan- quam Deus videat, . . .	369	Somnus imago mortis, . . .	269
Silent leges inter arma, . . .	15	Spargere voces in vulgum ambiguas, . . .	442
Silentium, . . .	235, 272, 351	Spatio brevi spem longam resecas, . . .	78
		Spectatum admissi, risum teneatis, . . .	146

	PAGE		PAGE
Spem decepisse multos, . . .	306	Sua quemque fraus de sani- tate ac mente deturbat, . . .	15
Spem pretio non emo, . . .	409	Sua quisque exempla debet æquo animo pati, . . .	284
Spem vultu simulat, . . .	438	Suave, mari magno turbantibus æquora ventis, . . .	217
Sperat infestis, metuit se- cundis, . . .	88	Suavis laborum est præteri- torum memoria, . . .	62
Sperat quidem animus; quo eveniat, diis in manu est, 297	297	Subit etiam ipsius inertia dulcedo, . . .	396
Sperate deos memores fandi atque nefandi, . . .	440	Sublimi feriam sidera ver- tice, . . .	77
Speravimus ista, dum for- tuna fuit, . . .	466	Successere nefas patria, . . .	376
Sperne voluptates, nocet empta dolore voluptas, . . .	127	Suffragia tacita, . . .	57, 320
Spes, . . .	74, 262, 408,	Suis fortuna cuique fingitur moribus, . . .	33
Spes alit agricolas, . . .	422	Sume superbiam meritis quesitam, . . .	101
Spes donare novas largus, . . .	105	Sumite materiam, vestris, qui scribitis æquam viri- bus, . . .	147
Splendide mendax, . . .	96	Summa petit livor, . . .	273
Spreta exolescunt, . . .	386	Summis negatum stare diu, . . .	204
Sprete injuria formæ, . . .	436	Summum crede nefas ani- mam præferre pudori, . . .	169
Stat magni nominis umbra, . . .	205	Summum jus, summa in- juria, . . .	38
Stat sua cuique dies, . . .	466	Summum nec metuas diem nec optes, . . .	232
Stemmata quid faciunt, . . .	167	Sunt hic etiam sua præmia laudi, . . .	440
Steteruntque comæ et vox faucibus hausit, . . .	446	Sunt lacrymæ rerum, . . .	440
Stillicidii casus lapidem cavat, . . .	216	Suo premitur exemplo no- cens, . . .	346
Stimulos dedit æmula virtus, . . .	205	Suo sibi hunc gladio jugulo, Super et Garamantas et In- dos proferet imperium, . . .	413
Stimulos pugnæ si cædis, . . .	314	Superanda omnis fortuna ferendo, . . .	454
Strenua nos exercet inertia, 133	133	Superasque evadere ad auras, . . .	455
Strenui nimio plus prosunt populo quam arguti, . . .	313	Superbia verborum, . . .	204
Studia adolescentiam agunt, . . .	6	Superbiæ poena, . . .	189
Stultitia, . . .	65, 370	Superiores premere, . . .	192
Stultitiam loquacem, . . .	58	Superstitio, . . .	52, 62
Stultorum eventus magister est, . . .	193	Surdo narret fabulam, . . .	405
Stultorum incurata pudor malus ulcera celat, . . .	135	Surgit amari aliquid, quod in ipsis floribus angat, . . .	224
Stultorum vita, . . .	223	Sus Minervam, . . .	61
Stultum consilium, . . .	283	Suspectum semper domi- nantibus qui proximus, . . .	391
Stultum est timere, quod non vitare potest, . . .	479		
Stultus, . . .	16, 134		
Styx, . . .	242		
Sua cuique exorsa laborem fortunamque ferent, . . .	466		
Sua cuique animi cogita- tio, . . .	286		
Sua quemque fraus maxime vexat, . . .	9		

	PAGE		PAGE
Suum cuique decus posteri-		Tempora si numeres, bene	
tas rependit,	386	quæ numeramus,	266
Suum cuique sanguinem in-		Tempore ducetur longo for-	
discretum,	395	tasse cicatrix,	261
T		Temporis ars medicina fere	
Tabella grata est quæ fron-		est,	273
tes aperit hominum,	10	Temporis velocitas,	372
Tabella vitiosum occultat		Tempus edax rerum,	253
suffragium,	58	Tempus irreparabile et breve	
Tacent, satis laudant,	404	omnibus est vite,	406
Tacitum vivit sub pectore		Tentanda via est, quâ me	
vulnus,	449	quoque possim tollere,	433
Tacitus pasci si posset cor-		Teres atque rotundus,	122
vus,	137	Terra malos homines nunc	
Talis hominibus oratio, qua-		educat atque pusillos,	185
lis vita,	374	Terra salutares herbas ea-	
Tam deest avaro, quod ha-		demque nocentes,	273
bet, quam quod non habet, . .	479	Terræ filius,	282
Tam facile et pronum est,		Terrenorum commodorum	
superos contemnere testes, . .	179	omnis est in homine domi-	
Tamdiu discendum est, quam		natus,	53
diu nescias,	373	Testamenta hominum esse	
Tantæne animis celestibus		speculum morum,	326
iræ,	436	Tigris,	379
Tanto proclivius est injuriæ		Timidus,	234
quam beneficio,	394	Timor animi auribus officit, .	341
Tantum de medio sumtis		Timor et Minæ scandunt	
accedit honoris,	151	eodem quo dominus,	92
Tantumne est ab re tuâ otii		Timor misericordiam non	
tibi,	405	recipit,	4
Tantum series juncturaque		Timor pessimus augur in	
pollet,	151	rebus dubiis,	379
Tarda sit illa dies et nostro		Timor venturi mali multos	
serior ævo,	254	misit in pericula,	212
Tarde, quæ credita lædunt,		Timor ultimus miseros cogit	
credimus,	266	in vota,	361
Te Dacus asper, te profugi		Tintinnabulum,	311
Scythæ,	83	Tolle moras : semper nocuit	
Te de aliis quam alios de te		differre paratis,	207
suavius est,	304	Tolle querelas,	134
Tecum habita et nôris,	280	Tollere nodosam nescit me-	
Telum imbelles sine ictu, . . .	445	dicina podagram,	261
Temeritas est florentis æta-		Tolluntur in altum ut lapsu	
tis, prudentia senescentis, . .	22	graviores ruant,	76
Temeritas est bono paucis, . .	286	Totus in se ipso, teres atque	
Tempora fugiunt,	251	rotundus,	122
Tempora si fuerint nubila,		Trahimur omnes laudis stu-	
solus eris,	258	dio,	8
		Trahit ipse furoris impe-	
		tus,	208

	PAGE		PAGE
Trahit sua quemque volup-		Ubinam gentium sumus,	14
tas,	425	Udum et molle lutum es,	
Tranquilla potestas peraget,		nunc nunc properandus,	277
quod violenta nequit,	75	Ulciscendæ injuriæ ratio, . . .	13
Tranquillitatem expetentes,	40	Ultima semper expectanda	
Tribus Anticyris caput insa-		dies homini,	241
nabile,	152	Ultimus Romanorum,	386
Tristia maestum vultum ver-		Ultio est voluptas infirmi	
ba decent,	149	animi,	180
Tristis severitas inest in		Ultio in quæstu habetur,	394
vultu,	402	Una salus victis nullam	
Tros Tyriusve mihi nullo		sperare salutem,	444
discrimine agetur,	440	Unda supervenit undam,	145
Truditur dies die, novæque		Unde habeas, querit nemo, . . .	184
pergunt interire lunæ,	91	Unde homines nati, durum	
Tu ne cede malis ; sed con-		genus,	429
tra audentior ito,	455	Unde tibi frontem liberta-	
Tu nihil invitâ dices faciesve		temque parentis,	182
Minervâ,	155	Uni nimirum tibi recte sem-	
Tu, quantus quantus, nihil		per erunt res,	118
nisi sapientia es,	410	Unius esse dominum fecisse	
Tu recte vivis, si curas esse		lacertæ,	162
quod audis,	135	Unum cognôris, omnes nô-	
Tu regere imperio populos,		ris,	415
Romane, memento,	460	Unus utrique error sed va-	
Tu si animum viciisti, potius		riis illudit partibus,	119
quam animus te,	249	Urbem venalem,	343
Tu tantum corpore prodes ;		Urit enim fulgore suo, qui	
nos animo,	249	prægravat artes,	141
Tua res agitur, paries cum		Urticæ proxima saepe rosa est, .	273
proximus ardet,	138	Usura vorax,	206
Tunica propior pallio,	312	Ut desint vires, tamen est	
Turpe quid ausurus, te sine		laudanda voluntas,	264
teste time,	2	Ut homo est, ita morem	
Turpissimus nemo fuit re-		geras,	411
pente,	159	Ut melius, quicquid erit,	
Tutus mensâ capitur an-		pati,	78
gustâ cibus,	348	Ut nemo in sese tentat de-	
Tuum est meum,	310	scendere,	279
Tyrannorum mentes,	387	Ut pictura, poësis,	155
Tyrannus rudis est, qui		Ut qui conducti plorant in	
morte penam exigit,	362	funere,	156
U		Ut quimus, aiunt, quando	
Uberibus semper lacrymis,		ut volumus, non licet,	402
semperque paratis,	166	Ut ridentibus arident, ita	
Ubi solitudinem faciunt,		flentibus adsunt,	148
pacem adpellant,	397	Ut sæpe summa ingenia in	
Ubi tu pulsas, ego vapulo, . .	162	oculto latent,	291
		Ut sementem feceris, ita	
		metes,	58

	PAGE		PAGE
Ut sit mens sana in corpore sano, . . .	176	Ver, . . .	87, 237, 239
Ut sunt humana, nihil est perpetuum datum, . . .	295	Vera incessu patuit dea, . . .	439
Utendum est ætate; cito pede labitur ætas, . . .	272	Verba animi proferre et vitam impendere vero, . . .	163
Utile et honestum, . . .	50	Verbosa et grandis epistola venit a Capreis, . . .	172
Utile recto distat, . . .	213	Verbum verbo reddere fidus interpres, . . .	149
Utilitas ipsa, justi prope mater et æqui, . . .	110	Veritas est exploranda multum, . . .	285
Utilitates privatae, . . .	324	Veritas nunquam extinguitur, . . .	193
Uxor bona, . . .	396	Veritas visu et morâ, falsa festinatione valescunt, . . .	383
V			
Væ victis, . . .	191	Veritatis magna vis, . . .	14
Valet ima summis mutare deus, . . .	82	Veritatis simplex oratio est, . . .	372
Valetudo, . . .	49	Versate diu quid fere recusent, quid valeant humeri, . . .	147
Vana pro veris, . . .	201	Versum facit indignatio, . . .	158
Varium et mutabile semper femina, . . .	432	Versus inopes rerum nugæque canoræ, . . .	153
Vates optimus, . . .	54	Verum amo, . . .	298
Vatum irritabile genus, . . .	144	Vestigia nulla retrorsum, . . .	125
Vatum labor sacer et magnus, . . .	215	Vestitus, . . .	45
Vectigal magnum parcimonia, . . .	34	Vetat deus, injussu nos hinc suo demigrare, . . .	64
Velle suum cuique est nec voto vivitur uno, . . .	280	Via ad bonos mores nunquam sera est, . . .	361
Velocius et citius nos corrumpunt vitiorum exempla, . . .	181	Via compendiaria ad gloriam, . . .	47
Velox consilium sequitur poenitentia, . . .	479	Viam qui nescit, qua deveniat ad mare, . . .	304
Veluti pueris absinthia tetra medentes, . . .	217	Viamque insiste domandi, dum mobilis ætas, . . .	434
Vendidit hic auro patriam, . . .	458	Vicinitas in propinquâ parte amicitiae est, . . .	404
Venenum in auro bibitur, . . .	348	Vicinum malum, . . .	152
Veneris perjuriam venti ferunt, . . .	418	Vicissitudo omnium rerum est, . . .	404
Venienti occurrere morbo, . . .	278	Victa jacet pietas, . . .	86
Venit summa dies et ineluctabile tempus, . . .	444	Victima nil miserantis Orci, . . .	86
Veniunt a dote sagittæ, . . .	164	Victor feroces impetus primos habet, . . .	356
Ventis et verba et vela destitit, . . .	267	Victorque virum volitare per ora, . . .	433
Venturi timor ipse mali, . . .	212	Victoria in civilibus bellis, . . .	71
Venus, . . .	215	Victrix causa placuit diis sed victa Catoni, . . .	205
Venustas et dignitas, . . .	45		

	PAGE		PAGE
Video meliora proboque; deteriora sequor, . . .	244	Virtutem videant, intabescantque relicta, . . .	278
Videsut pallidus omnis cœnâ desurgat dubia, . . .	117	Virtutemne representet moresque Catonis, . . .	139
Vilis amicorum est annona, bonis cibi quid deest, . . .	134	Virtutes optime æstimantur temporibus quibus facillime, . . .	396
Vilius argentum est auro, virtutibus aurum, . . .	124	Virtutibus obstat res angusta domi, . . .	161
Vim temperatam di quoque provehunt, . . .	94	Vis consili expers mole ruit sua, . . .	94
Vinum, . . .	3, 269, 422	Vis omnibus esse notus, nōris neminem, . . .	480
Violenta nemo imperia diu continuit, . . .	353	Viscera magnarum domum dominique futuri, . . .	160
Vir primus, . . .	193, 204	Vita brevis est, longa ars, . . .	366
Vires eundo acquirit, . . .	449	Vitâ cedit, ut conviva satur, . . .	109
Vires sine mente geris, . . .	249	Vita hominum, . . .	320
Viri magni est multitudinem conservare, . . .	42	Vitâ magistrâ didicere jacitare jugum, . . .	179
Virtus, 8, 11, 18, 22, 35, 44, 67, 93, 110, 313, 337, 343, . . .	375	Vita mortuorum, . . .	19
Virtus eripi nec surripi potest, . . .	34	Vita non est vivere sed valere, . . .	231
Virtus est vitium fugere, . . .	124	Vita pauperis, . . .	211
Virtus est medium et utrinque reductum, . . .	137	Vita properat citato cursu, . . .	344
Virtus et summa potestas non cœunt, . . .	214	Vitâ repletos, quod superest donasse deis, . . .	210
Virtus in usu sui tota posita est, . . .	67	Vitæ est avidus, . . .	348
Virtus nescia stare loco, . . .	206	Vitæ summa brevis spem nos vetat inchoare longam, . . .	77
Virtus post nummos, . . .	124	Vitæ lampada tradunt quasi cursores, . . .	219
Virtus præmium est optimum, . . .	287	Vitæ post-scœnia celant, . . .	224
Virtus recludens immeritis mori cœlum, . . .	93	Vitam impendere vero, . . .	163
Virtute ambire oportet, non favitoribus, . . .	286	Vitam inchoare semper, molestum est, . . .	370
Virtute ipsâ non tam multi præditi quam videri volunt, . . .	32	Vitanda est improba Siren desidia, . . .	119
Virtutem habere non satis est, quasi artem, . . .	67	Vitellius, . . .	393
Virtutem incolumem odimus, . . .	98	Vitâ aliorum cernere, . . .	365
Virtutem pretium sui vix est qui putet, . . .	263	Vitilis nemo sine nascitur, . . .	110
Virtutem quis amplectitur, præmia si tollas, . . .	174	Vitiorum exempla domestica corrumpunt nos, . . .	181
Virtutem verba putes, ut lucum ligna? . . .	130	Vitium commune omnium est, . . .	413
		Vitium fuit, nunc mos est assentatio, . . .	480
		Vitium omne in præcipiti, . . .	158
		Vive hodie, sera nimis vita est crastina, . . .	227

	PAGE		PAGE
Vive memor leti, . . .	281	Volvenda dies en attulit ultro, . . .	463
Vive memor quam sis ævi brevis, . . .	121	Voluptas, . . . 14, 24,	287
Vive sine invidia, . . .	259	Voluptas compressa, . . .	14
Vivendi perdere causas, . . .	169	Voluptas esca malorum, . . .	24
Vivendi recte qui prorogat horam, . . .	126	Voluptates blandissimæ dominæ, . . .	47
Vivere bis, vitâ posse priore frui, . . .	232	Voluptates commendat rarior usus, . . .	178
Vivere parce sunt divitiæ magnæ, . . .	225	Vos exemplaria Græca nocturnâ versate manu, . . .	152
Vivere propere, . . .	229	Vox et præterea nihil, . . .	481
Vivite felices, quibus est fortuna peracta jam sua, . . .	447	Vox faucibus hasit, . . .	446
Vivo et regno, simul ista reliqui, . . .	132	Vox viva, . . .	318, 322
Vixere fortes ante Agamemnona, . . .	104	Vulgi pars ultima nostri, . . .	168
Vixi et quem dederat cursu fortuna peregi, . . .	369, 452	Vulgus, 204, 358, 376, 393, 395	
Vixit, dum vixit, bene, . . .	414	Vulgus amicitias utilitate probat, . . .	263
Vixit male, . . .	136	Vulgus æstimat pauca veritate, . . .	9
Vocis natura, . . .	60	Vulgus infidum, . . .	83
Volat irrevocabile verbum semel emissum, . . .	138	Vulgus laudat peritura, . . .	358
Volitare per ora virum, . . .	433	Vulgus odit scelus et spectat, . . .	358
		Vulnera, . . .	196

ENGLISH INDEX.

	PAGE		PAGE
A-I of beggars, . . .	228	Adversity seldom spares the noble, . . .	345
Abilities, choose subjects suited to, . . .	147	— tries the great, . . .	330
Absent, longing for the, . . .	103	— tries friends, . . .	73, 258
— seen in the mind's eye, . . .	265	Adversity and prosperity, results of, . . .	122
— speak not ill of, . . .	311	— God hides the causes of, . . .	329
— still present, . . .	29	Advice to others is often impertinent, . . .	282
— know, when they are spoken of, . . .	316	— wisest from one's-self, . . .	71
Absurdity, example of, . . .	141	Advocate, noble, . . .	84
Abuse, . . .	13	— duty of, even to defend the guilty, . . .	48
Academy, woods of, . . .	143	Æneas, character of, . . .	440
Accusations, lend not an easy ear to, . . .	474	Ætna, description of, . . .	448
Achilles, character of, . . .	149, 170	Affability in high fortune, . . .	42
— panegyrised by Homer, . . .	7	— wins the affections of mankind, . . .	48
Actions, right or wrong according to success, . . .	323	Affairs, our own, we look sharpest to, . . .	285
— inconsiderately begun, soon languish, . . .	394	Affection, filial, foundation of all virtue, . . .	10
Active life, advantages of, . . .	136	— efficacious in gaining one's purpose, . . .	327
— to retire from, . . .	454	— is faithful even to perpetuity, . . .	47
Actor, how he shews the passions, . . .	149	Afflicted, spared by the gods, . . .	265
Administration, wise at home, . . .	41	— he who offers doubtful assistance to, refuses it, . . .	352
Admire, all do not, the same things, . . .	143	Against the grain, everything is difficult, . . .	408
Admonished, we ought to do as we are, . . .	447	Agamemnon, many brave men before, . . .	104
Advantage, to whom, . . .	9	Age, increasing, . . .	102, 123
Advantageous things may also be injurious, . . .	259	— differences of, described, . . .	150
Adversity, all things go to ruin in, . . .	258	— golden, description of, . . .	236, 237, 426
— be firm in, . . .	88		
— consolation in, . . .	72		
— grows greater through fear, . . .	377		

	PAGE		PAGE
Bold are not proof against a surprise, . . .	390	Busy-bodies, old, nothing more unseemly, . . .	220
Boldness is enough in great undertakings, . . .	330	— regardless of their own business, . . .	118
— best defence in war, . . .	341	Butchers' tricks, . . .	294
Bombast to be avoided, . . .	148	By-gones be by-gones, . . .	353
Books, not many, but good, . . .	371		
— multitude of, distracts, . . .	368		
Borrowing, easily said, . . .	416		
Bounty has no bottom, . . .	48		
Boxer, description of, . . .	454		
Bragging is unbecoming, . . .	46, 230		
Brains, if there were, how rare a head-piece, . . .	282		
Brave, attended by fortune, . . .	191, 415		
— fortune favours the, . . .	191		
— least active in plundering, . . .	190		
— not those who think pain the greatest of evils, . . .	36		
— those who suffer distress with content, . . .	35, 233		
Bread in one hand, a stone in the other, . . .	290		
— and the theatre, all that the Romans cared for, . . .	172		
Britain separated from the rest of the world, . . .	424		
British constitution foreshadowed by Cicero, . . .	70, 385		
Brothers, bad, not to be injured, . . .	347		
Brothers, twin, . . .	119		
Brutes, difference between man and, . . .	36		
Brutus, . . .	182		
Bull-fight, description of, . . .	470		
Burden, our own, must be borne, . . .	460		
— made light by patience, . . .	268		
Business, employ yourself in that, you know best, . . .	330		
— capacity for, . . .	388		
Busy-bodies, always ill-natured, . . .	306		
— bare-faced fibbers, . . .	307		
— idly bustling here and	284		

C

Cæsar, character of, . . .	206, 209
Calmness keeps us happy, . . .	129
Calumny neglected soon expires, . . .	386
— devoured with greedy ears, . . .	390
Camilla, a warrior dame, . . .	462
Candidate, qualities which ought to be in, . . .	10
Care follows man everywhere, . . .	90
— hovers round the fretted roof, . . .	90
— incurable by art of man, . . .	261
— seizes even on the throne, . . .	218
— secret, is most severe, . . .	362
Cassius, saying of, . . .	9
Catiline, character of, . . .	182, 338
Cato, the vanquished party pleased, . . .	205
— character of, . . .	84, 97, 139, 208
Cause is secret, but the effect is known, . . .	242
Causes, trivial, in war produce great events, . . .	4
Caution too late in the midst of dangers, . . .	348
Cautious is often deceived, . . .	292
Censoriousness, the disposition of mankind, . . .	317
Certain, nothing is, . . .	118
Certainty, we lose, while we grasp a shadow, . . .	302
Chance bestows man's office in life, . . .	372
Change in all things, . . .	404
— of men, but measures the same, . . .	393
— suited to amuse, . . .	72

	PAGE		PAGE
Change, fear a, in prosperity, . . .	354	Companion pleasant on a journey, . . .	473
Changeableness of human nature, . . .	122	Comparing great things with small, . . .	424
— of man's fortune, . . .	208	Compassion, false, injures the community, . . .	383
Character, unable to paint, . . .	167	Competence is all that is needed, . . .	127
— a strange, . . .	233	— praise of, . . .	431
— of all, from one specimen, . . .	442	Compliance raises friends, . . .	400
Charity begins at home, . . .	401	Compulsion, do nothing under, . . .	346
Chastity never to be recovered, . . .	267	Conceding a thing is sometimes miserable, . . .	478
— loss of, . . .	385	Concord, a small state increases by, . . .	342
Chief of all, . . .	13	Confidence, self, animates the activity of little minds, . . .	321
Child, description of, . . .	150	Conflagration, the world's, . . .	212
Children a bond of union, . . .	186	Conquer, they can, who believe they can, . . .	453
— imitate their fathers, . . .	410	Conqueror, who conquers himself, . . .	472
— parents pray that they may be upright, . . .	344	— described, . . .	453
— reverence is due to, as to Heaven, . . .	182	Conscience causes fear to the guilty, . . .	255
— to be bound by gentleness, . . .	409	— condemns the guilty, . . .	178
Choleric man described, . . .	414	— everything to be done for, . . .	367
Cicero, cause of his death, . . .	173	— fear, if you have no witness, . . .	2
Citizen, Roman, not to be injured with impunity, . . .	196	— good, is a bulwark of defence, . . .	124
Citizens, duties of, . . .	44	— guilty, torments itself, . . .	15
City, noise and crowd of, . . .	99	— guilty, nothing so wretched as, . . .	299
Civil dissensions set limits to great empires, . . .	188	— guilty, torments the wicked, . . .	33
— war, victory in, causes insolence, . . .	71	— great is the power of, . . .	16
— everything miserable in, . . .	71	— happiness to be placed in a clear, . . .	318
Clay, soft, easily moulded, . . .	143	— never sleeps, . . .	180
Cloud, to see through, . . .	302	— stains of, cannot be obliterated, . . .	57
Clownishness to be avoided, . . .	45	Conspicuous, to be, though unseen, . . .	384
Coat nearer than cloak, . . .	312	Constitution, British foreshadowed, . . .	69, 385
Commander, good, cares not for fortune, . . .	193		
Common rights—sun, air, water, . . .	243		
— woe, in a, none thinks himself unfortunate, . . .	358		
— sense rarely found in high fortune, . . .	169		
Commonwealth bound by the compact of justice, . . .	68		
— is immortal, though noble families perish, . . .	384		

	PAGE		PAGE
Content, if you are, you have enough, . . .	290	Coward, dare not hazard life for fame, . . .	454
— be, with whatever time is assigned to each, . . .	25	— every, is a demagogue, . . .	304
Contentment, . . .	134, 232, 225	— frame their own misfortunes, . . .	268
Conversation, there ought to be alternate participation in, . . .	45	— is pursued by death, . . .	93
— affability in, . . .	48	— less than women, . . .	465
— the index of the mind, . . .	374, 480	— mother of, does not weep, . . .	234
Correcting a style, labours of, . . .	115, 152	— never to be depended on, . . .	94
Corruption of Rome, . . .	172	Credulity in a treacherous deluding tongue, . . .	267
Counsels, great, betrayed by the countenance, . . .	347	Crime followed by punishment, . . .	103
— hasty, quickly followed by repentance, . . .	479	— made honourable by success, . . .	344, 350
— spirited, the safest, . . .	195	— makes equal those whom it stains, . . .	210
— to be regulated by circumstances, . . .	193	— nothing to be more guarded against than, . . .	72
Countenance betrays the passions, . . .	149, 365	— one leads to another, . . .	361
— betrays counsels, . . .	347	— ordered when not forbidden by him who is able, . . .	334
— pleasing, is a silent commendation, . . .	475	— to be concealed by crime, . . .	350
Country, father of his, . . .	364	— to be forced to commit, . . .	357
— beauties of, described, . . .	428	Critics contend, . . .	148
— gentlemen conceal great abilities under rustic garb, . . .	325	— I shall perform the office of, . . .	152
— life, pleasures of, 105, 121, 226, 420, 424, 435		Crocodile tears, . . .	166
— life, praises of, . . .	431	Crow, white, . . .	167
— sold for gold, . . .	458	Curiosity increased when not gratified, . . .	328
— to injure our, is a heinous crime, . . .	376	Curtain lectures, . . .	166
— to die for our, . . .	104	Custom absolute, . . .	408
Course, my, is finished, . . .	452	— ancient with difficulty changed, . . .	202
Court, no faith in, . . .	361	— great is the power of, . . .	65
— tempests of, . . .	137	— has great effect on pliant minds, . . .	431
Courtier, life of, miserable, . . .	138	— nothing is stronger than, . . .	271
— faithless in keeping a secret, . . .	201	— the surest director of speaking, . . .	335
Coward, a boaster after battle, . . .	391	Cypress, hated tree, . . .	90
— are in greatest danger in battle, . . .	341		
— consigned to the grave by fortune, . . .	379		

D

Daggers, you speak, . . . 290

	PAGE		PAGE
Danger arrives soonest when despised, . . .	473	Death, gate of, opens widely, . . .	225
— fly, . . .	453	— has no power over a deathless subject, . . .	253
— of another regarded with pleasure, . . .	443	— how many modes, . . .	350
— one and the same to both, . . .	446	— immature to those employed in an important work, . . .	322
— safest from, when on our guard, . . .	473	— impartial to all, . . .	77
— shunning of, leads directly upon it, . . .	191	— is life, if you desire to die, . . .	362
— the more, the more honour, . . .	406	— in youth, if favoured by the gods, . . .	298
— though you escape often, you are at last caught, . . .	345	— misery of, felt when protracted amidst misery, . . .	362
— to meet with fortitude, . . .	391	— must come in peace or war, . . .	375
Day, white or black, . . .	119	— no evil in, when it is over, . . .	293
— each succeeding, is the scholar of the preceding, . . .	474	— no man blessed before, . . .	241
— last, to be waited for, . . .	241	— not dreadful to him whose glory never dies, . . .	33
Dead, life of the, is in the recollection of the living, . . .	19, 398	— or victory, . . .	106
— men's shoes, . . .	233	— perhaps this very day, . . .	26
Death a reprieve from the sorrows of life, . . .	340	— proclaims our true dimensions, . . .	175
— a trifle when not merited by evil deeds, . . .	293	— sudden and without a will, . . .	158
— always impending, . . .	62	— sudden, to be desired, . . .	357
— an honourable, to be preferred to base life, . . .	235	— the last goal, . . .	136
— an idle thing, . . .	250	— to be preferred to slavery, . . .	41
— artificers of, should themselves die, . . .	270	— to be taken quietly by a wise man, . . .	21
— comes to all, . . .	331	— to escape, by killing one's self, . . .	228
— comes too soon, . . .	420	— to lead a dissipated life is, . . .	264
— everything must be left at, . . .	90	— when full of years and honours, . . .	318
— excluded by no place, . . .	229	Debt, payment of, to be grateful for, now-a-days, . . .	415
— fear of, drives the miserable to prayer, . . .	361	— heavy, produces an enemy, . . .	471
— flies swiftly, . . .	89	— grievous, to the free-born, . . .	471
— follows the happy, . . .	362	Deceit punished, though it may be late, . . .	419, 420
— food for, . . .	295	— how shewn, . . .	292
— for himself, who prepares it for another, . . .	65	Decision difficult from equality, . . .	426
— for one's country, is happy, . . .	20, 93		
— free, is man's first bliss, . . .	214		

	PAGE		PAGE
Deeds of ancestors are ours by imputation, . . .	249	Despair of life shews a mode of escape, . . .	444
— good and bad, are registered in heaven, . . .	305	Despot, the wrath of, is heavy, . . .	360
— of glory make a man old, . . .	274	Despotism, all liberty is lost in, . . .	210
Deepest impressions, how made, . . .	47	— is unstable, . . .	347
Defeat and success, change of feelings in, . . .	397	Determination to gain what we wish, . . .	461
Defenders, other, are required, . . .	445	Devil, speak of, . . .	412
Deformed man, description of, . . .	315	Die rather than act against the will, . . .	346
Degeneracy arises from being planted in a foreign soil, . . .	202	— to, at the will of another, . . .	472
— of the times, . . .	14	— to, is fortunate before you call upon death, . . .	478
— of the master of a noble house, . . .	46	— to, in order to escape death, . . .	228
Delay hateful, but it gives wisdom, . . .	478	Died full of years, . . .	398
— injurious to those who are prepared, . . .	207	Dies thinking of his country, . . .	467
— is dangerous, . . .	228	Diet, plain, gives health, . . .	116
— long to a man in haste, . . .	361	Difficult to relinquish a confirmed passion, . . .	5
Deliberation, with whom it ought to be taken, . . .	328	Difficulty, explaining one by another, . . .	119
— ought to be long, when we can only decide once, . . .	474	Dignity, kingly, ill agrees with love, . . .	241
Delusion, a pleasing, . . .	144	— to be regarded in men, loveliness in women, . . .	45
Demagogue, factious and rich, . . .	468	— lost, causes jest to the fool, . . .	284
— dissatisfied with every reign, . . .	378	— increases more easily than begins, . . .	373, 475
— inflame the people, . . .	199	Diligence, obscure, contrasted with negligence, . . .	399
Democracy holds too much of civil liberty, . . .	388	Dinner, good, attracts the low-minded, . . .	164
— cannot conduct affairs properly, . . .	234	— at a, all ought to be considered on a level, . . .	318
— equality of, can never be maintained, . . .	68	Discontent arises from the mind, . . .	134
Demosthenes, eloquence of, described, . . .	173	— in the nature of man, . . .	415
Departure, the time of my, is come, . . .	452	— is irksome, . . .	21
Desire, man makes a god of his, . . .	463	— of mankind, . . .	106
Despair, never, . . .	78	Discord, civil, what dire effects from, . . .	424
		— friendly, . . .	238
		Diseases, art of perceiving and removing, not the same, . . .	265

	PAGE		PAGE
Disgrace is only when it is deserved, . . .	285	Dull people are like monstrous objects in nature, . . .	333
— nothing more destestable than, . . .	18	Dulness, born in Boeotia, . . .	142
— of a man is immortal, . . .	304	Dumb! praise sufficient, . . .	404
Disgraceful, what is really, . . .	285	Duties, reciprocation of, . . .	87
Dislike, without knowing why, . . .	227	E	
Displeasing, to hear what is, . . .	402	Each man has his peculiarities, . . .	286
Disposition, good, to be preferred to gold, . . .	303	Early ages, man safe and secure in, . . .	420
Dispositions, different, in the same family, . . .	282	Earth produces wholesome and unwholesome herbs, . . .	273
Dissensions, civil, set limits to great empire, . . .	188	— created for the use of man, . . .	37
Dissimulation, outward smiles, . . .	438	Ease not to be sold for gold, . . .	90
Dissipation ruins everything, . . .	224	Eat your cake and have it, you cannot, . . .	310
Divinity has consciousness, . . .	36	Echo, description of, . . .	223, 242
Do as you would be done by, . . .	346, 373	Education, advantages of a good, . . .	124
Do quickly, what thou doest, . . .	9	— is to learn thoroughly Greek and Latin, . . .	271
Do, we cannot, everything, . . .	9	— ought to uproot the seeds of evil desire, . . .	99
Do with all your might, whatever you do, . . .	22	— ought to be begun early, . . .	127, 277, 434
Domitian, character of, . . .	398	— refines the soul, . . .	102
Dote not too much on anything, . . .	231	— refines the manners, . . .	264
Doubtful, do nothing which is, . . .	38, 317	— taught by example, . . .	411, 469
Dove, description of her flight, . . .	453	— to be given according to the individual, . . .	411
Dowry winged the unerring dart, . . .	164	Eggs, like as two, . . .	61
— large, cause of mischief, . . .	2	Eloquence easy in little matters, . . .	260
Dreams of the sick man, . . .	146	— and loquacity, distinguished, . . .	323
— alarm, . . .	261	— how divine, . . .	52
— evince the immortality of the soul, . . .	27	— idea of, . . .	335
Dress, simplicity of, sets off the fair, . . .	78, 406	— power of, . . .	52, 58
— mean in, to be observed, . . .	45	— the companion of peace, . . .	67
Drink or depart, . . .	66	Eloquent man, definition of, . . .	60
Drop hollows out the stone, . . .	216, 266	Elysium, description of, . . .	458
Dropsy, . . .	85	Embellishment of a story, . . .	389
Drunk man is the same as the absent, . . .	471	Empire, in a contest for, there is no middle course, . . .	393
		— mighty, . . .	460
		— secrets of, . . .	383

	PAGE		PAGE
Empire strong by acts of kindness, . . .	234	Envy the vulture of the poets, . . .	274
— the greatest, may be lost by its governors, . . .	477	Epicurean, character of, . . .	128
Empirics, description of, . . .	71	Epistle, verbose, . . .	172
End, all things come to an, . . .	437	Epitaph, example of an, . . .	421
Endure, and reserve yourselves for a better fate, . . .	438	Equals in rank, we do not like to be surpassed by, . . .	191
— rather than commit wickedness, . . .	352	Equality not to be produced by confounding all ranks, . . .	328
Enemies better than friends, why, . . .	32	— of rights cannot be maintained, . . .	68
— number of, increased, . . .	2	Equanimity best remedy against affliction, . . .	306
Enemy, how they act, . . .	445	— praised, . . .	86
— lesson from, . . .	242	— preserve, . . .	2
Energy, . . .	23	— to be observed in all circumstances, . . .	42
Enjoy the present, 78, 86, 89, 105, 106, 133, 272, 281, 344	344	Equity ought to be in domestic as well as public conduct, . . .	325
Ennui, . . .	50	— manifests itself by its own lustre, . . .	38
Enough, and more than enough, . . .	113	Err, to, is human, . . .	20
— if we have what nature requires, . . .	134	Errors, cause of, from our best views, . . .	147
— to seem to be able is, . . .	427	— time destroys, . . .	52
Enterprises, in dangerous, each man waits till his neighbour sets the example, . . .	392	Eternal fame, . . .	441
— begun inconsiderately, soon languish, . . .	387, 394	— mind, . . .	215
Envious, the attacks of, to be endured by aspirants to power, . . .	345	Evanescence of human nature, . . .	319
— sickened at the joys of others, . . .	127	Evening, description of, . . .	425
Envy arises in inferior minds, . . .	202	Events, various, we move through, . . .	438
— attends living worth, . . .	268	— variety of, in a short time, . . .	322
— description of, . . .	240	Everything awry, . . .	314
— never dies, . . .	140	Evil actions, assistants of, . . .	389
— of our neighbour's wealth, . . .	424	— easily checked at the beginning, . . .	19
— pines in poverty and want, . . .	313	— example of a father, . . .	182
— prefers old writers to modern, . . .	230	— foreboding of, . . .	195, 326
— sickens at another's joy, . . .	379	— greater, that which is hid, . . .	229
— soars upward, . . .	192	— he who forbids not, orders, . . .	354
— strikes high, . . .	273	— is fittest to consort with its like, . . .	187
— the attendant upon glory, . . .	235	— known is best, . . .	307
— the meanest of vices, . . .	264	— manners spring up in abundance, . . .	307

	PAGE	F	PAGE
Evil that I would not, that I do, . . .	244	Fabius saved the state by delays, . . .	460
— that is best known is most tolerable, . . .	194	Factions impede the public counsels, . . .	188
Evils of life, . . .	403	— fatal to states, . . .	190
Exalted have always something to fear, . . .	284	Faith protects the prince better than the sword, . . .	364
Example of others is the school of wisdom, . . .	385	— to be kept in, distress, . . .	377
— paternal, . . .	181	— never returns when it is once gone, . . .	475
Excel, to, is glorious, . . .	37	— no public, remains in-violate, . . .	33
Excellence of workmanship, . . .	239	Faithlessness everywhere, . . .	451
— rare, . . .	31	False appearances, mind intent upon, . . .	116
Excess is bad, . . .	399	— friends, . . .	297
— offends more than falling short, . . .	60	— compassion injures the state, . . .	383
— has an unstable foundation, . . .	353	Falsehood often borders on truth, . . .	61
Exercise oppresses the body, strengthens the mind, . . .	23	Fame, at best, how worthless, . . .	174
Exertion, active, is successful, . . .	240	— charms the human ear, . . .	117
Exile, leaving our native home, . . .	424	— description of, 247, 441, 449	449
— not terrible to those who look upon the globe as one city, . . .	33	— does not always err, . . .	396
Expect from another what you do, . . .	373	— drags along the mean and the great, . . .	114
Expectations, not to come up to, . . .	392	— immortal, from the endowments of the mind, . . .	331
Expedient, nothing which is not virtuous, . . .	50	— of the poet, . . .	82, 254, 427
Expense, domestic, to be determined by the circumstances of the family, . . .	382	— of others, to build on, is dangerous, . . .	169
Experience best from others, . . .	304	— the consequence, not the motive, of our actions, . . .	317
— from others' faults is a profitable lesson, . . .	405	— to wing one's flight to, . . .	433
— more useful than precepts, . . .	336	— who slights, enjoys it most, . . .	193
Explaining one difficulty by another, . . .	119	Familiarity breeds contempt, . . .	202
Extremes, we run into opposite, . . .	147	Family union, the strongest bulwark of a sovereign, . . .	395
Eye has a more powerful effect than the ear, . . .	151	Famine, description of, . . .	245
— the mind's, penetrates to heaven, . . .	250	Fancy, . . .	217
Eye-servers, . . .	409	Fate shakes the urn, . . .	92, 86
		— inexorable, . . .	83
		— those who endeavour to shun, . . .	191
		Fates, inexorable, . . .	458

	PAGE		PAGE
Fates will find their way, . . .	466	Fear silences the power of the law, . . .	344
— different, attend the self-same crime, . . .	179	— the nearer, we fear the less, . . .	357
Father, prayer of, for his sons, . . .	462	— turns a deaf ear to pity, . . .	4
— death of, grief for, described, . . .	221	— when hope has left us, . . .	356
— virtuous example of, best inheritance for children, . . .	44	Feared rather than loved, many prefer to be, . . .	234
Fatherland, affection for, . . .	187	— what we once, it is pleasant to despise, . . .	225
— charms us, . . .	261	Fears, who can love whom he, . . .	29
— comprehends every endearment, . . .	39	— he, many, whom many fear, . . .	365, 478
— not a refuge for our idleness, . . .	67	Feast to-day makes fast to-morrow, . . .	290
— wherever we enjoy ourselves, . . .	66	Few in number, but ardent for war, . . .	455
Fatted lamb, bid them bring forth, . . .	294	Fickleness the nature of the multitude, . . .	15, 392
Faults, all loaded with, . . .	110	— of woman, . . .	5
— the overlooking of one invites another, . . .	477	Fidelity bought with money, . . .	361
— disliked by some who have not the resolution to punish, . . .	197	Field neglected produces weeds, . . .	110
Favour, conferring, on whom it ought to be, . . .	39	Filial piety, example of, . . .	464
— popular, how gained, . . .	209	— affection, foundation of all virtues, . . .	10
— public, is offered to those who care not for it, . . .	190	Fire, description of, . . .	443
— refused cancels all you have conferred, . . .	320	First attack, the fiercest, . . .	416
Fear a bad guardian to permanency, . . .	47	Flame, add fuel to, . . .	120
— a bad adviser in emergencies, . . .	379	— ancient, traces of, . . .	448
— abates when a friend is near, . . .	105	Flash ending in smoke, . . .	150
— always represents objects in the worst light, . . .	195, 379	Flatterer, description of, . . .	403
— and terror weak bonds of a state, . . .	398	— finds a grace in every dull harangue, . . .	160
— concealed by daring, . . .	210	— raptures of, exceeds reality, . . .	156
— credulous of evil, . . .	345, 408	Flattery is now a custom, . . .	480
— foolish to, what you cannot avoid, . . .	479	Fleece the simple, . . .	416
— makes a slave of a man, . . .	136	Flower plucked, image of the death of the young, . . .	467
		Folks, little, become their little fate, . . .	131
		Folly feels contempt more severely than being struck, . . .	474
		— is always beginning to live, . . .	370
		— loquacious, . . .	58
		— ought not to last, . . .	134
		— weighed down by, . . .	138

	PAGE		PAGE
Fool, fortunate, nothing more intolerable than, . . .	30	Fortune frustrates the counsels of hundred wise heads, . . .	302
Fools, act of, to persist in error, . . .	20	— gives every reward to the conqueror, . . .	339
— lynx-eyed to the follies of their neighbours, . . .	65	— gives too much to some, . . .	233
— neither form good counsels nor comply with those of another, . . .	193	— good, those unaccustomed to, run into extravagance, . . .	198
— only judge by events, . . .	193	— great, to acquire, is difficult, to resign is easy, . . .	194
— the attacks of, to be despised, . . .	115	— high, least to be relied on, . . .	198
— to, every age is burdensome, . . .	21	— high, reverses of, . . .	132, 173
Forbidden, we are anxious for the, . . .	269	— is brittle as glass, . . .	475
Foreboding of evil, . . .	195, 326	— loss of, . . .	83, 102
Foresight characteristic of a lofty spirit, . . .	41	— made, leaves no farther wish, . . .	447
Forgetting is sometimes expeditious, . . .	474	— makes a fool of a man, . . .	239
Forgive our debtors, . . .	110	— man's own, . . .	239
— yourself nothing, . . .	476	— moulds and fashions human beings, . . .	292
— the moral errors of others, . . .	327	— rules in all things, . . .	338
Forethought necessary before we begin, . . .	337	— shifts the scene, . . .	468
Fortitude, endure misfortunes with, . . .	289	— smiled on our first attempt, . . .	444
— our best support in distress, . . .	291	— that is most wretched which is without an enemy, . . .	477
— man of, . . .	388	— the most miserable is safest, . . .	262
Fortunate, even God can scarcely get the better of, . . .	474	— to rise and fall according to our, . . .	414
Fortune allures with deceitful countenance, . . .	364	— to turn our backs on, is unmanly, . . .	352
— blind herself, and renders others blind, . . .	30	— tramples on the coward, . . .	359
— blinds a people, . . .	191	— turns everything to jest, . . .	384
— brings about unhelped-for things, . . .	417	— was kind, . . .	466
— cannot take away the mind, . . .	359	— we make a goddess of, . . .	176
— change of, may attend the wretched, . . .	469	— what use of her gifts, if deprived of them, . . .	129
— ever changing, . . .	101	— worshipped by all, . . .	83
— favours the bold, . . .	244, 415, 466	Frailty, human, to be forgiven, . . .	154
— fickleness of, . . .	1, 208	Freedmen, minions, then lords, . . .	160
— frowns of, . . .	435	Freeman, description of, . . .	163
		Freedom, description of, . . .	281

	PAGE		PAGE
Freedom sold for gold, . . .	133	Frugality is great riches, . . .	225
— to speak with, is a rare blessing, . . .	331	— is a great income, . . .	34
French, character of, see Gauls.		Furies of the mind, . . .	9
Friends, absent, converse together, . . .	17	Future, men regardless of, . . .	91
Friend, absent, not to be ill spoken of, . . .	311	— hid in obscurity, . . .	100
— admonish, secretly, . . .	479	— anticipation of, adheres to the mind, . . .	63
— and enemies, . . .	11	Futurity, man ignorant of, . . .	467
— are cheap when good men are distressed, . . .	134	— to pry into, is wise, . . .	410
— difficult to know, . . .	307	— men anxious to know, . . .	331
— false, . . .	134, 257	— knowledge of, not useful to us, . . .	55
— grief for death of, . . .	81		
— in need is a friend indeed, . . .	296	G	
— joy at the return of, . . .	87	Gain to be got by laying out money, . . .	289
— known by adversity, . . .	257	— to be postponed to loss, . . .	292
— longing for return of, . . .	103	— ill-gotten, comes soon to an end, . . .	17
— not to be injured even by jest, . . .	471	— the best is by economy, . . .	478
— pleasant, . . .	113	Gainer by an act is the author of it, . . .	360
— prayer for life of, . . .	77	Gangrened members to be cut off, . . .	238
— sure in an unsure matter, . . .	30	Gauls fond of change, . . .	3, 377
— though absent, still present, . . .	29	— hasty and sudden, . . .	3
— though dead, still alive, . . .	29	— imitative character of, . . .	4
— to lose, is the greatest of losses, . . .	471	— in their first efforts more than men, . . .	192
Friendship, a union of feeling on all subjects, . . .	9, 28	Gem, enchased in gold, . . .	466
— example of, . . .	464	General, qualities of, . . .	394
— first approaches to, are important, . . .	73	Generosity better than birth or fame, . . .	164
— having the same predilections and aversions, . . .	339	— false, description of, . . .	39
— nothing false in, . . .	29	Genius, boy of, description of, . . .	334
— nothing more delightful, . . .	29	— men of, . . .	370
— ought to be immortal, . . .	203	— of each individual is various, . . .	145
— renders prosperity more brilliant, . . .	28	— powers of, more easily extinguished than increased, . . .	396
— to love as if one day to hate, . . .	30	— premature, seldom arrives at maturity, . . .	334
Frigid and torrid zones, description of, . . .	80, 244	— the gift of heaven, . . .	321
Frugality and mother wit, . . .	116	— uncouth, description of, . . .	169
		— without, precepts of no use, . . .	332

	PAGE		PAGE
Gentleman, the perfect, . . .	113	God, no nation so savage that does not acknowledge a, . . .	55
— made by the qualities of the mind, . . .	364	— nothing superior to, . . .	52
— well inclined by nature to virtue, . . .	371	— the world is the temple of, . . .	35
Gentleness, nothing so advantageous to man, . . .	413	Gods, anger of the, renders men miserable, . . .	363
Ghosts below care not for tears, . . .	449	— are just, . . .	440
Gifts, we like, when we prize the giver, . . .	268	— as witnesses, . . .	179
— bestowed on friends are beyond fate, . . .	230	— bounty of, to man, . . .	128
Giver to be looked at, . . .	348	— entreated when the violence of men is excessive, . . .	195
Gives twice, who gives quickly, . . .	481	— how can they rule all, . . .	219
Gladiator, wounded, forswears all fighting, . . .	262	— know the deeds of men, . . .	257
Glorious actions, a certain reward in the very consciousness of, . . .	18	— make sport of men, . . .	265
— not achieved by exertion of strength, . . .	22	— not gained by vows and womanish supplications, . . .	340
Glory, deeds of, make a man old, . . .	274, 398	— prayer to, . . .	176
— examples of its illusive nature, . . .	174	— thought otherwise, . . .	445
— got by others, transferred to ourselves, . . .	404	— unwilling, . . .	445
— is vain, unless gained for what is useful, . . .	285	Gold, all are slaves to, . . .	162
— the echo of virtue, . . .	65	— all worship, to the neglect of the gods, . . .	332
— the custody of, is difficult, . . .	476	— can bestow everything, dug from the bowels of the earth, . . .	238
— too late when our ashes are in the urn, . . .	227	— is prayed for at every temple, . . .	172
God, by whom we live and breathe, . . .	304	— love is bought with, . . .	271
— has no time for unimportant matters, . . .	259	— power of, . . .	96, 119
— hears and sees whatever we do, . . .	292	— stronger than lightning, . . .	96
— how to be worshipped, . . .	52	— the branch of, . . .	456
— in our breast, . . .	264	— the incitement to evil, . . .	238
— let not a, be introduced in a play, . . .	151	— what does it not force us to, . . .	446
— looks to pure, and not to full hands, . . .	479	Golden age returns, . . .	439
— never wants a voice to speak His will, . . .	215	— mean, . . .	240, 303, 360
		Good and bad equally anxious for glory, . . .	338
		— and evil deeds registered in heaven, . . .	305
		— and wise alone happy, . . .	135
		— are easily taken in, . . .	233
		— are few, . . .	179
		— are hurt by sparing the bad, . . .	473
		— charmed with virtue, . . .	136

	PAGE		PAGE
Good counsels are fished		Gratitude feeling of, seldom	
from us, . . .	300	retained by men, . . .	197
— description of, . . .	135	Grave, all hasten to, . . .	86
— disposition preferable		— will settle all disputes, 436	
to gold, . . .	303	— whence no traveller	
— health is life, . . .	231	returns, . . .	4
— men know it, when		— where eternal silence	
they have lost it, . . .	291	reigns, . . .	245
— name, loss of, import-		Gravity in his face, . . .	402
ant beyond estimation, . . .	189	Great affairs brought to	
— news, bringers of, . . .	17	naught by trivial causes, 76	
— man, no, becomes sud-		— animosities arise from	
denly rich, . . .	479	great contests, . . .	183
— no unmixed, . . .	314	— arts, the height de-	
— oft befalls when we		lights us, . . .	60
least expect it, . . .	306	— counsels, betrayed by	
— sense the source of the		the countenance, . . .	347
miser's art, . . .	153	— fortune, to resign, is	
— sense to be preferred to		easy, . . .	194
loquacious folly, . . .	58	— geniuses often lie con-	
— social, . . .	110	cealed, . . .	291
— taste, more of, than ex-		— in power, . . .	163, 349
pense, . . .	235	— men we value by their	
— temper is half and half		virtue, . . .	234
in evils, . . .	302	— to live with the, . . .	120
— to rule over, is easy, . . .	300	— undertakings, to fall	
— unintentional, is most		from, . . .	240
frequent, . . .	291	Great-great-grandfather, . . .	282
— will, to shew, is some-		Greatest number should	
times sufficient, . . .	264	not have the greatest	
Goodness in reality, rather		weight, . . .	70
than in seeming, . . .	341	Greece introduced arts into	
Goose, gabbles like a,		Latium, . . .	141
among the swan-like		Greek authors, make, your	
choir, . . .	428	supreme delight, . . .	152
Government, hated, seldom		— all speak, . . .	165
lasts, . . .	352	Greeks have genius and elo-	
— mild, is a strong bond		quence, . . .	153
of loyalty, . . .	192	— in Rome, character of,	
— changes of, like a		160, 161	
game of ball, . . .	69	Green old age, . . .	300
— best forms of, . . .	69	Grief for a friend's death, . . .	81
Gracchi, complaining of se-		— and joy, man easily af-	
dition, . . .	159	fected by, . . .	148
Grain, everything against,		— renewed by reminding	
is difficult, . . .	408	us unseasonably, . . .	266
Gratification, a man's own,		— and joy, easily affected	
is the object of each, . . .	270	by, . . .	148
Gratitude, definition of, 49, 131		— false, description of, . . .	383
— how caused, . . .	1	— for a friend's death, . . .	81

	PAGE		PAGE
Grief, fresh, shrinks from		Happiness men differ in	
sympathy, . . .	323	their notions of, . . .	327
— lessened by time, . . .	71	— not in ostentation, . . .	318
— light, has the power of		Happy family, pleasures of, 421	
utterance, . . .	350	— no one is always, . . .	91
— light, of which coun-		— seldom come to the	
sel can get the better, . . .	359	altar, . . .	376
— not always to be over-		— studying nature's laws, 432	
come by time, . . .	221	— who enjoy what God	
— renewed by reminding		gives, . . .	104
us unseasonably, . . .	266	Hardened wretch, . . .	451
Grievances, the poor find it		Harvest, as you sow, so shall	
dangerous to shew too		you reap in, . . .	58
plainly, . . .	286	Haste to love, . . .	229
Guest should only stay three		Hasty decision soon repent-	
days, . . .	300	ed of, . . .	471
Guide, for a, take a river, . . .	304	Hate, let them, as long as	
Guilt betrayed in the coun-		they fear, . . .	11
tenance, . . .	240	— to, openly, . . .	30
— exists in the hesitation		— take care that no one	
of an act, . . .	50	do justly, . . .	476
— palliating, to one's-self, 196		— we, those whom we	
Guilty, peace visits not, . . .	163	have injured, . . .	398
— overwhelmed by his		Hatred, sowing the seeds	
own acts, . . .	346	of, . . .	382
— only is so, who is guilty		— arises against those	
voluntarily, . . .	363	whom we have injured, . . .	366
— conscience, nothing so		Health, prayer for, . . .	82
wretched, . . .	223, 299	— good, is life, . . .	231
— conscience, a domes-		— how to be supported, . . .	49
tic fury, . . .	9	Hear the other side, . . .	359
— conscience, pangs of,		Heart, bad, . . .	400
never rest, . . .	15, 33, 349	— feeling, . . .	185
		— from the, . . .	402
		— steeped in vinegar, . . .	312
		— qualities of the, con-	
		cealed, . . .	320
		Heaven neither deaf nor	
		blind, . . .	181
		— ascent to, not easy, . . .	346
		Heavy-laden sometimes en-	
		joy repose, . . .	346
		Hector, how much changed, 443	
		Heir, weeping of, is laugh-	
		ter under a mask, . . .	476
		Herd, vulgar, mere num-	
		bers in the book of life, . . .	126
		Here and there were seen	
		on the sea, . . .	436
		Hero, character of, . . .	470

H

Habit, nothing is stronger,	
— power of, is very	271, 476
strong, . . .	65
— evil, more easily broken	
than mended, . . .	334
Hand-writing noimmaterial	
accomplishment, . . .	333
Hannibal, . . .	174
Happiness, how to be pro-	
cured, . . .	130
— in a cottage, . . .	133
— in the mind, . . .	133

	PAGE		PAGE
Heroism commands even fate,	210	Household reformed with not less difficulty than a province,	397
High birth nothing without wealth,	120	How long,	14
— stained by bad conduct,	316	Human actions,	324
High fortune falls with a heavier crash,	76	— affairs, instability of,	382
— fly from,	132	— affairs, vanity of,	275
— in most danger,	364	— events, uncertainty of,	197
— least to be relied on,	198	— life, for what purpose,	278
— subject to storms,	360	— power, limits of,	205
High station, no one aims at, without some hazard,	478	— things perish,	1, 174
Highest place, aim at,	58	Humanity, love of,	405
— if you wish to arrive at, begin at the lowest,	480	Humble life,	139, 132
History, a noble employment,	322	— often receives great praise,	346
— to be guided by truth,	325	— struck by heaven with a slight blow,	351
— contemporary, dangers of writing on,	84	Hungry stomach does not despise common food,	116
Home nowhere, when you dwell everywhere,	231	Hypocrisy, 32, 38, 49, 139, 158,	228, 232, 278
Homer sometimes nods,	155	— deceiving in smaller matters, prepares to do so in greater,	136
Honour declined often breaks forth with greater lustre,	188	— merely seeming good,	135
— desire of, strongest in the highest genius,	38	— more or less in all men,	74
— man of, description of,	75	— shewn by forced tears,	228, 267
— starves on universal praise,	157	— the fox lies lurking,	281
Honourable things the safest,	201	— trust not to outward show,	159
— conduct,	76		
— death to be preferred to base life,	235	I	
Hope doubled,	417	Ideas, order and connexion of,	151
— examples of,	262, 422	Idleness, laborious,	133
— never purchase, with ready money,	409	— result of,	260
— while there is life,	74, 408	Idly got, idly spent,	304
Horse, description of,	434	Idol made by him who kneels before it,	232
— galloping,	463	If many fear you, be on your guard,	2
Horseman, how he breaks the steed,	434	If the sky should fall,	407
Hours, softest, to ask a favour,	450	Ignoramus quoting foreign languages,	275
— pass, and are placed to our account,	230	Ignorance, we should not prey on, of another,	51
		— not to know what you know,	300

	PAGE		PAGE
Ignobly born, rise to high fortune,	168	Injury, sense of, gives poignancy to feelings,	320
Ill-judged plan brings ruin,	283	Innocence, slight, if only according to law,	365
Ills of life spread quicker than joys,	403	— fears not,	80
Illiterate have no acquaintance with the muses,	335	— reached through sin,	368
Illness, in, men then recollect that there are gods,	325	— propitiates the gods more than prayers,	329
Illustrious man,	214	Innocent life, examples of,	80
Imitators, wretched mimics,	140	Inquisitive men, fly from,	138
Impartial tribunals, advantage of,	16	Inquisitiveness increased by its gratification being deferred,	328
Imperials,	13	Insinuation of falsehood,	442
Important matters, how to be treated,	340	Inspiration, divine, in man,	257
Importunate, clamours of,	137	— of a great man,	53
Impostors, description of,	54	Instinct,	36
Improve or leave the stage of life,	146	Integrity, I wrap myself in my,	101
Impunity, hope of, a great temptation,	16	— man of,	51
Incident, slight, impels men's minds to hope or fear,	195	Intemperance, results of,	117
Inclination, constrained by,	402	Interest, private,	189
Incorruptibility admired,	47	Invention, necessity mother of,	429
Independence, how shewn,	123	Inventors do honour to their age,	459
Indiscretion,	79	Ipse dixit,	51
Indolence, effects of, at times,	390	Italy, beauties of,	87
— grows upon us,	396		
— knows not what it may lawfully do,	364	J	
— shun,	119	Jealousy cannot be blinded,	451
Indulgence produces misfortunes in the end,	411	Jest, to turn to earnest what was spoken in,	288
Industry conquers all things,	430	— to lose our friend by a,	336
— necessity of,	268, 429	— truth in,	107
— nothing so difficult that cannot be gained by,	407	Jesting apart,	107
Infant, description of,	225	— foolish,	112
Infatuation of man,	442	Jews,	183, 395
Informers, a pernicious crew,	385	Jokes, cutting, fester in the memory,	3, 90
Ingratitude, what causes it,	1	— obscene, are unworthy even of a man,	43
Iniquity, results from,	389	Judge, bribed, ill attends to the truth,	116
Injuries, best remedy for, is to forget them,	476	— condemned when the guilty is acquitted,	477
		— duties of,	257
		— interpreter of the laws,	17

	PAGE		PAGE
Judge must understand before he decides, . . .	359	Kings' right to prefer their country to their children	354
Judgment, sound, seldom with prosperity, . . .	198	— pious, liberty under, . .	75
— considers what may happen hereafter, . . .	198	— the desires of, are unstable, . . .	344
Jupiter first deprives of reason those, whom he wishes to destroy, . . .	481	Knavery is its own reward, . .	418
Just man, description of, . .	94	Know, all wish to, . . .	167
— things denied, . . .	207	— more than we utter is best, . . .	235
— the way over, is easy, . .	300	— nothing is all they know, . . .	399
Justice, duties of, preferable to those of knowledge, . .	46	— not what you know, . . .	300
— had not yet fled, . . .	255	— one and you know all, . .	415
— left the earth last, . . .	238	— thyself, . . .	177
— orders to consult the good of all, . . .	70	— to, as well as your name, . . .	229
— returns to heaven, . . .	238	Known to all, you will know no one, . . .	480

K

Keepers, who shall guard, . .	166	Laborious idleness, . . .	133
Kick, to, against the pricks, .	314	Labour of the file, . . .	152
Kindness makes a man your friend, . . .	409	— on a slight subject, but the praise is not small, . .	436
— only felt when we can repay it, . . .	385	— lost, is like pouring water in a sieve, . . .	301
— spontaneous, is most acceptable, . . .	472	— past is pleasant, . . .	62
— to remind of, is to reproach, . . .	31, 399	— the fate of all, . . .	114
— to receive, is to sell your liberty, . . .	472	Lamp, give to others, who succeed, . . .	219
— true, in what it consists, .	377	Language, usage is the general practice of the learned, .	335
— twice conferred, who confers quickly, . . .	477	Last, do not venture beyond your, . . .	132
Kingdom, how it ought to be governed, . . .	75	Last day neither to be feared nor wished for, . . .	232
— terror, the proper guard of, . . .	353	Late, go, fool, you come too, .	294
Kings attribute adversity to others, prosperity to themselves, . . .	235	Laugh, dearly bought at the expense of virtue, . . .	336
— control all things, . . .	192	— and be wise, . . .	223
— know to distinguish between a friend and an enemy, . . .	187	Laughter, forced, not easy, .	423
— mould the character of their people, . . .	76	— silly, nothing more foolish, . . .	4
		Law, a deaf inexorable being, . . .	187
		— an eternal principle, the mind of gods, . . .	56
		— co-eternal with the Divine mind, . . .	57

	PAGE		PAGE
Law, give freely, what law will claim, . . .	411	Liberty, what so advantageous, . . .	12
— most numerous in a corrupt state, . . .	384	Licence, too much of, corrupts us all, . . .	406
— no one, suits every one, . . .	199	— the more, you ought to will less, . . .	354
— not written but born with us, . . .	15	— prevails when there is little to fear, . . .	69
— of nations is the consent of all nations, . .	63	Licentious pursue hidden joys, . . .	131
— principle of, drawn from the inspiration of the gods, . . .	20	Lie, piping hot, is the best lie, .	299
— silent when arms are raised, . . .	15	Life, active, is the happiest, . . .	136, 337
— strict, is often highest wrong, . . .	38, 407	— active, to retire from, . .	454
— the distinction between right and wrong, . . .	57	— and long, incompatible terms, . . .	467
— the foundation of liberty, .	16	— a temporary lodging, . .	27
— vain without morals, . .	98	— cares of, . . .	92
— we all are servants of, .	17	— changes of, . . .	82
— withdraw complaint rather than go to, . . .	285	— court, miserable, . . .	214
Learn as long as you live, .	373	— dangers of, . . .	89
Learning, all impelled to the love of, . . .	37	— despair of, . . .	444
Leaves in autumn, . . .	457	— end of, . . .	452
Leech quits not its hold, . .	156	— great love of, . . .	348
Leisure, plan for, as well as for business, . . .	11	— humble, safety of, . . .	87
— never less at, than when at leisure, . . .	50	— ills of, . . .	95
Lenders lose their friends, .	312	— length of, not merely shown by hoary head, . .	366
Levelling principle, no greater mischief, . . .	49	— long, not to be promised, . . .	373
Liars are sure to rue, . . .	283	— long to the miserable, . .	479
Liberality, sudden, may dupe a novice, . . .	284	— love of, lingers last in the human breast, . .	330
— knows not how to stop, .	323	— of quiet, unemphatic pleasures, . . .	229
Liberty and government, . .	327	— of some men merely an abode in this life, . . .	373
— dangerous when pushed to excess, . . .	201	— peaceful, . . .	90
— difficult to preserve moderation in, . . .	189	— pleasures of, . . .	97
— gift of, produces little gratitude, . . .	203	— pleasures of a country, . . .	105, 121, 226, 420, 424
— restored, a delightful sound, . . .	194	— purity of, reconciles the gods, . . .	97
— that best gift, . . .	394	— rule of, changed by experience, . . .	413
		— rule for, to be laid down, . . .	11
		— short period of, is long enough for living honourably, . . .	25

	PAGE		PAGE
Mankind, errors of, . . .	119	Merit, living, we hate, . . .	98
—generality of, reverse		— is generally attended	
Fame, . . .	321	by success, . . .	190
— inconsistency of, . . .	107	Method surmounts difficul-	
— ingratitude of, . . .	140	ties, . . .	230
— nature of, . . .	407	Might makes right, 206, 314, 344	
— presumption of, . . .	77	Mighty souls in narrow	
— varieties in, . . .	220	bodies, . . .	433
— wickedness of, . . .	84, 305	Mimicry not to be encour-	
Manners, a man's own, be-		aged in a boy, . . .	334
comes him best, . . .	44	Mind alone cannot be sent	
— fortune has no power		into exile, . . .	134, 266
over, . . .	371	— and body, everything	
— given to each by him-		depends on the powers	
self, . . .	372	of, . . .	337
— implanted not so much		— a well-regulated, is	
by blood and family, . . .	12	pleased with what is ex-	
Many men, many minds, . . .	115, 143, 230, 417	cellent, . . .	29
Marcellus, mirror of ancient		— culture of, necessary	
faith, . . .	461	as food to the body, . . .	62
Marines, tell that to, . . .	113	— decay of, . . .	221
Marriage, the closest bond		— diseased, why neglect	
of society, . . .	39	to cure, . . .	126
Marry your equal, . . .	238	— divine nature of, . . .	26, 64
Master lower than a ser-		— divinity of, . . .	332, 342
vant, if he dreads his ser-		— endowments of, only	64
vants, . . .	477	lasting possession, . . .	337
Matter, all settled, think		— enfeebled by misfor-	
not on it, . . .	417	tunes, . . .	387
Matters of importance, . . .		— everything depends on	
those who deliberate on, . . .	340	the, . . .	337, 405
May, unlucky for marriage, . . .	257	— everything takes its	
Mean, the golden, lie who		colour from the, . . .	405
loves, is safe, . . .	45, 87, 130	— gives even strength to	
— certain, in all things, . . .	108	the body, . . .	263
Medical art, time is best, . . .	273	— is like the stomach, . . .	335
Medicine provokes the pain, . . .	468	— is the man, . . .	36, 249, 371
Mediocrity, when to be pre-		— leader and director of	
ferred, . . .	328	mankind, . . .	341
Menaces are impotent to the		— nothing more excel-	
free, . . .	73	lent, . . .	24
Mental agony is greatest, . . .	296	— nourished by study, . . .	43
Mercy, to spare the van-		— productions of, immor-	
quished, . . .	380	tal, . . .	342
— sometimes in giving		— rendered buoyant by	
death, . . .	354	exercise, . . .	23
Merit, superior, dazzles, . . .	141	— some part of cure, if	
— we should gain the		it is inclined for cure, . . .	349
prize by, . . .	286	— sound, in a sound body, . . .	176

	PAGE		PAGE
Mind, sufferings of, greater		Mob, devoid of judgment, . . .	388
than those of the body, . . .	20	— folly of, . . .	113
— the eye of the, . . .	250, 265	— hate the act they come	
— to hold up a mirror to, . . .	296	to see and perpetrate, . . .	358
— tranquil, depends on		Moderate your grief, . . .	178
ourselves, . . .	139	— things are of longer	
— unlearns with diffi-		duration, . . .	353, 360
culty, . . .	357	Moderation, advantages of, . . .	96
— within it, spring up		— in prosperity, . . .	203
masters, . . .	281	— makes a throne stand	
Minerva, unwilling, . . .	43, 155	secure, . . .	353
Mirth, nothing pleasant		— recommended, . . .	85, 178
without, . . .	131	— the delights of, . . .	232
Mischief, who wishes to do,		— to be shewn by those	
is never without a reason, . . .	477	who aspire to supreme	
Misconduct soils the finest		power, . . .	352
ornaments, . . .	299	— worthy of a great and	
Miser always poor, . . .	76	good man, . . .	42
— character of, . . .	108, 479	Modest man annoyed to ask	
— never happy, . . .	99	anything valuable, . . .	70
— riches of, what use		— a young man ought to	
might be made of it, . . .	103, 118	be, . . .	289
Miserable, credulous of what		Modesty checks the exer-	
they wish, . . .	345	tions of genius, . . .	321
— never believe that hap-		— conceals numbers of	
piness will last, . . .	348	learned men, . . .	324
— noble to aid the, . . .	264	— loss of, . . .	297
— none are, except by		— never returns when it	
comparison, . . .	358	has once gone, . . .	360
— to extend our charity		Money above all things, . . .	124
to, . . .	357	— a slave or tyrant, . . .	133
Misery reminds man of God, . . .	376	— down 's the thing, . . .	289
Misfortunes, a respite from,		— fruitful source of cares, . . .	331
gives some relief, . . .	265	— is the only thing prized, . . .	254
— alleviation of, . . .	72	— loss of, bewailed, . . .	180
— deserved, we may en-		— loss of, stings deeply, . . .	199
dure, . . .	267	— man rated according	
— interval between a		to, . . .	161
knowledge of, and their		— smells sweet from	
happening, . . .	413	whatever source, . . .	184
— past, remembrance of, . . .	438	— the sinews of war, . . .	19
— pleasant, . . .	438	— to be got in any way, . . .	125
— of others, ought to		— to despise, is gain, . . .	409
teach us, . . .	473	Monster, hideous and blind, . . .	448
Misrepresenting the virtues		Moral of a subject to be ex-	
of our friends, . . .	110	pressed briefly, . . .	154
Mistakes of one man cause		Mote in our own eye, 109, 236,	
another to err, . . .	366	302, 312	
Mob commend those who		Mourner, real, who weeps	
are meeting death, . . .	358	without witnesses, . . .	228

	PAGE		PAGE
Mouse, a ridiculous, came forth, . . .	150	Nine years, a work must be kept, before publication, . . .	155
— how sage a beast it is, . . .	314	No bliss perpetual, . . .	295
Multitude, fickleness of, . . .	15	— good unmixed, . . .	314
— incapable of moving itself, . . .	196	— rest, . . .	434
— minds of, never to be foreseen, . . .	199	— stop, no stay, . . .	434
— opinion of the, . . .	324	— tricks on travellers, . . .	315
— the support of, is proof of a bad cause, . . .	366	Noble-minded are placable in wrath, . . .	259
— where in fault, always unpunished, . . .	210	— ought to spare the many, . . .	42
Music, every man has his own song, . . .	335	— ought to set the best example, . . .	364
My all I carry with me, . . .	32	— ought to do good to others, . . .	367
N			
Name, shade of a great, . . .	205	Nobility, true, consists in honourable conduct, . . .	262
— a good, of inestimable value, . . .	189	— greatness of, a fatal weight, . . .	356
Nations flourish and decay, . . .	219, 254	Nothing from nothing, . . .	279
— northern, in cold laborious climes, . . .	213	Numa sprung from a mean abode, . . .	460
Nature and wisdom are never at strife, . . .	184	Numbers, mere, in the book of life, . . .	126
— driven out returns, . . .	132, 181	O	
— keep in view, . . .	153	Obscure, who live and die unknown, . . .	136
— to be taken for our guide, . . .	37	Old age, all pray for, . . .	175
— without learning leads to fame, . . .	6	— at his A, B, C, . . .	371
Neatness to be studied, . . .	45	— creeps on imperceptibly, . . .	171
Necessity mother of invention, . . .	429	— description of, . . .	150
— imposes law, . . .	478	— disgraced, if he can only shew years, . . .	367
Neighbourhood kin to friendship, . . .	404	— green, . . .	457
Neighbour, field of, always thought more fertile, . . .	270	— has great authority, . . .	25
— house of, on fire, . . .	138, 443	— has nothing to do with extravagant banquets, . . .	24
New opinions, fly not, if true, . . .	219	— intent on worldly matters, . . .	413
— brooms, . . .	389	— maturity of, is natural, . . .	23
— men looked upon with jealousy, . . .	392	Old men sometimes dote, . . .	296
— nothing, under the sun, . . .	403	Opinion, change of, allowable, . . .	11
Night, description of, . . .	452	— differences of, . . .	163, 280
		— popular, . . .	389
		— new, if false, reject, . . .	219

	PAGE		PAGE
Opportunity leads even moderate men astray, . . .	342	Passions came into being before laws, . . .	200
— often lost while we are deliberating, . . .	474	— confirmed, difficult to relinquish, . . .	5
— good, easily lost, . . .	479	— differences of, in men, . . .	220
Opposite paths described, . . .	315	— if conquered, it is good, . . .	309
Orator, grandiloquent, . . .	59	— of youth, . . .	96
— neat, . . .	59	— powers of, increased by yielding to, . . .	349
— a good man, . . .	332	Past enjoyments cannot be taken from us, . . .	100, 369
Order and connexion of ideas, . . .	151	— God cannot take it from us, . . .	316
Original sin, . . .	372	— ignorance of the, is to be a child, . . .	60
Originality in writing, . . .	140	— labours are pleasant, . . .	62
Others' misfortunes less than our own, . . .	306	— never to be retrieved, however blamed, . . .	197
— gives us experience, . . .	304	— time never returns, . . .	25
— vices before our eyes, . . .	365	Paternal example, . . .	181
Our own affairs, we look sharpest to, . . .	285	Patience, every fortune is overcome by, . . .	376, 454
— burden must be borne, . . .	460	— everything to be endured with, . . .	19, 415
— dear to every one, . . .	293	— renders everything easy, . . .	81
— peculiar period to every part of life, . . .	23	— too often outraged is changed into madness, . . .	475
Out of place, such beauties are, . . .	147	Patiently endure whatever chance brings, . . .	415
Own, a man's, is precious, however small, . . .	162	Patriot fools aspire to popular praise, . . .	433
P			
Paces, unequal, we tripped along at, . . .	446	Patriotism exemplified, . . .	444
Pageantry charms the eye of the vulgar, . . .	142	Peace becomes mankind, . . .	272
Pain of the mind worse than the pain of the body, . . .	474	— dishonourable, war is preferable to, . . .	384
Painters and poets have equal darings, . . .	146	— evils attendant on, . . .	166
Palace to be ennobled by the master, . . .	46	— is liberty in tranquillity, . . .	18
Paper, to spare, which is sure to be wasted, . . .	157	— pleasures of, . . .	103, 421
Parasite, description of, . . .	161	— procured by war, . . .	235
Parimony is a great income, . . .	34	— sweet and salutary, . . .	18
Partiality, . . .	320	— the world shall be at, . . .	427
Passions, a deadly plague, . . .	24	— the best thing known to mortals, . . .	37
— a fool is a slave to the, . . .	472	— they call it, when they have made a desert, . . .	397
— a man in a, is beside himself, . . .	476	— triumphant reigns, . . .	256
		Peaceful life, . . .	88
		Peculiar period assigned to every part of life, . . .	22

	PAGE		PAGE
Pedigree of all from the gods, . . .	371	Pleasure desire of, repressed, . . .	14
— to boast of one's, . . .	315	— burst out suddenly, . . .	127
— traced if an estate has . . .	416	— despise, . . .	127
— been left, . . .	167	— each follows his own, . . .	425
— what advantage is there . . .	20	— followed by grief, . . .	244
Penitent, best harbour for, . . .	69	— man of, described, . . .	279
— is change of intention, . . .	31	— men of, seldom enrich . . .	414
Perfection, to find, is diffi- . . .	69	— their heirs, . . .	178
— cult, . . .	228	— soon cloy, . . .	24
People, insolence of, . . .	479	— the bait of evil, . . .	237
Perfume, too much, is dis- . . .	289	Pleasures and sorrows of . . .	121
— agreeable, . . .	51	— life, . . .	47
Perish, to, with all the . . .	289	— country, described, . . .	455
— world is a great consola- . . .	289	— turn the mind from . . .	457
— tion, . . .	51	Pluto, portals of, always . . .	455
Perjury, what, . . .	289	— open, . . .	457
Pet lamb, . . .	195	— vestibule of his realms, . . .	155
Philosophers, republic of, . . .	66	Poems and pictures, how . . .	155
— only in imagination, . . .	217	— they resemble each other, . . .	155
Philosophy brought down . . .	66	— should be kept for nine . . .	155
— from heaven by Socrates, . . .	217	— years before they are pub- . . .	155
— pleasant to get at the . . .	66	— lished, . . .	155
— high top of, . . .	66	Poet, a spice of madness in, . . .	155
— the teacher of moral . . .	66	— can never be mediocre, . . .	155
— duties, . . .	180	— fame of, 82, 254, 272, 427 . . .	115
— weeds out vices by de- . . .	180	— fond of peace, . . .	115
— grees, . . .	180	— forbids the brave to . . .	103, 104
Physicians, how they de- . . .	217	— die, . . .	81
— ceive children, . . .	464	— freedom of, from carc, . . .	153
Piety, filial, example of, . . .	19	— has nice discernment, . . .	101, 331
Pilots receive warnings from . . .	256	— immortality of, . . .	7, 111
— passengers, . . .	345	— inspired, . . .	144
Pious, the gods reward the, . . .	441	— irritability of, . . .	116
Pitcher goes once too often . . .	405	— not to be attacked with . . .	103, 142, 215
— to the well, . . .	397	— impunity, . . .	154
Pity felt for the woes of . . .	116	— power of, . . .	111
— others, . . .	193	— profits or delights man- . . .	144
— for all mankind, . . .	12	— kind, . . .	153
Placability, example of, . . .	37	— scattered limbs of, . . .	77
Plain diet gives health, . . .	63	— self-conceit of, . . .	427
Plans to be regulated by cir- . . .	37	— the peculiarities of, . . .	111, 141, 155
— cumstances, . . .	63	— vanity of, . . .	465
— judged by the result, . . .	37	— what his work resem- . . .	265
Plato, to err with, . . .	478	— bles, . . .	348
— saying of, . . .	190	Poetaster, . . .	465
Please not how many, but . . .	190	Poetry, power of, . . .	265
— whom, . . .	190	— makes the virtuous im- . . .	265
Pleasure and toil, joined to- . . .	190	— mortal, . . .	265
— gether, . . .	190	Poor enjoy a secure retreat, . . .	348

	PAGE		PAGE
Poor envy men of property, . . .	293, 339	Poverty is safe and sleeps . . .	211
— few know, if they have . . .	340	— soundly, . . .	200
— committed an offence, . . .	99	— not to be ashamed of, . . .	200
— frugal suppers of, . . .	290	— the greatest evil of, is . . .	161
— kindness to, not for no- . . .	172	— the contempt of man- . . .	161
— thing, . . .	172	— kind, . . .	161
— may sing before the . . .	283	Power, love of, strong in . . .	172
— robber, . . .	250	— man, . . .	393
— most fortunate in the . . .	171	— unstable where, . . .	205
— changes of the state, . . .	171	— human, limits to, . . .	282
— who can number his flocks, . . .	108	Powerful, alliance with the, . . .	159
— no soldier thunders at . . .	395	— is unstable, . . .	360
— his door, . . .	311	— are acquitted, . . .	360
— of such blessings, may . . .	412	— not to be attacked with . . .	360
— I be, . . .	162	— safety, . . .	368
— price of grain their . . .	143	— the punishments of, . . .	368
— only care, . . .	140	— are more full of fear than . . .	8
— respected by the gods, . . .	393	— evil, . . .	6
— suspicious of neglect, . . .	194	Praise, all influenced by a . . .	135
— treated roughly, . . .	263	— desire of, . . .	276
— will venture their lives . . .	9	— and honour only to be . . .	321
— for money, . . .	10	— sought after, . . .	240
Populace, applause of the, . . .	389	— false, only charms the . . .	276
— character of, . . .	40	— fool, . . .	135
— either abject slaves or . . .	48	— I do not labour only . . .	240
— tyrannic masters, . . .	48	— for, . . .	276
— estimate friends by . . .	40	— men fond of, even from . . .	321
— advantages to be de- . . .	48	— their inferiors, . . .	74
— rived, . . .	48	Praised, to be, by one praised . . .	423
— estimate few things by . . .	48	— by all the world, . . .	254
— their real worth, . . .	48	Prayer, a lover's, . . .	259
— no wisdom, no discern- . . .	48	— for a friend's life, . . .	240
— ment in, . . .	48	— for life without envy, . . .	240
Popular favour, how gained, . . .	48	— not to be granted al- . . .	240
— opinion not to be de- . . .	48	— ways, . . .	276
— pended upon, . . .	48	— of the wicked, . . .	387
Popularity the reward of . . .	48	— of a good man, . . .	388
— exploits, . . .	48	Precedents, how formed, . . .	154
— true, how to be ob- . . .	48	— Precepts should be shortly . . .	54
— tained, . . .	48	— expressed, . . .	54
Posterity allows to every . . .	48	Predestination, . . .	9
— man his true value, . . .	48	— Prejudices of the common . . .	9
— we plant for, . . .	48	— people, . . .	121
Poverty a great disgrace, . . .	48	Present, enjoy the, . . .	445
— allied to a sound mind, . . .	48	Priam, death of, described, . . .	415
— depresses the good and . . .	48	Pricks, to kick against, . . .	306
— wise, . . .	48	Pride befits prosperous for- . . .	204
— he who fears, sells his . . .	48	— tune, . . .	189
— freedom for gold, . . .	48	— before a fall, . . .	189
		— punishments of, . . .	189

	PAGE		PAGE
Pride stains the noblest conduct, . . .	76	Public favour attends those who do not want it, . . .	190
— won by deserts, . . .	101	— interest ought to supersede private, . . .	324
Profane, far hence be the, . . .	456	— speaking, advantages of, . . .	47
Profession, how to be chosen, . . .	44	Punishment according to deserts, . . .	284
— to be ashamed of, . . .	61	— looks to the future, . . .	305
— that, with which you are best acquainted, . . .	64	— may be remitted, but the crime is for ever, . . .	261
Profit and pleasure, mixture of, gains all votes, . . .	154	— of slow pace, . . .	179
Promises, false, . . .	267	— to be proportioned to the offence, . . .	42
Prompt payment, . . .	410	Purple patches in a work, . . .	147
Property, changeableness of, . . .	145	Pursuits, every one fond of his own, . . .	262
— of others pleases us most, . . .	471	Pythagoras, . . .	51
Prophet, the wisest, is he who guesses best, . . .	54		
Prosperity, all follow those in, . . .	263	R	
— asks for fidelity, . . .	362	Rage, results of, . . .	208
— be not elated in, . . .	88	Rainbow, description of, . . .	453
— has friends in abundance, . . .	258, 307	Ranks, if at too great a distance from each other, subversive of liberty, . . .	201
— has no bounds, . . .	353	— must be observed, else the highest place is not safe, . . .	480
— Jove forbids to last, . . .	205	— of society ought to be observed, . . .	323
— makes even the best generals insolent, . . .	392	Rare things, . . .	31, 62
— results of, . . .	30	Rashness belongs to youth, . . .	22
— the nurse of passion, . . .	475	— may do for some, but most rue it, . . .	286
— the passions often run riot in, . . .	271	Reap as you sow, . . .	58
— tries the fortunate, . . .	12, 330	Reason alone allays our cares, . . .	133
Prosperous entirely overthrown, if once attacked by heaven, . . .	363	— and not passion, ought to guide man, . . .	75
— dangers of the, . . .	40	— and instinct, difference between, . . .	36
Proteus, description of, . . .	125	— nothing more divine, . . .	55
Proud followed close by an avenging God, . . .	345	Reasoning often darkens matters, . . .	53
Providence cannot save some men, . . .	412	Recommendations to be cautiously given, . . .	138
Provident get rich, . . .	295	Reformation, plans of, embraced at first with ardour, . . .	388
Prudence conquers better than passion, . . .	473		
Public applause desired by all, . . .	276		
— corruption, . . .	172		
— faith does not remain inviolate, . . .	38		

	PAGE		PAGE
Register of good and evil deeds in heaven, . . .	305	Revenge easier than requiring a kindness, . . .	13
Reigning prince, example of, moulds his people, . . .	76	Revenge, the abject pleasure of a weak mind, . . .	180
Relations, he who shews kindness to, will not be hard to others, . . .	311	Revolutionary madness, example of, . . .	69
— contests between, . . .	395	Rewards, great, incite to great undertakings, . . .	190
Relationship strongest in unity of feelings, . . .	473	Rich to yourself, . . .	164
Relaxation gives strength to the mind, . . .	261	— men ungrateful, . . .	304
— breaks the mind, . . .	472	— he who wishes to become, wishes to be so quickly, . . .	183
Religion, false, deceives by specious appearances, . . .	203	Riches cannot add prudence, . . .	144
Remedies, extreme, never tried in the first place, . . .	361	— not carried beyond the grave, . . .	331
— some, are worse than the disease, . . .	475	Ridicule, power of, . . .	114, 146
Remembered, no man is, whose favour is worth nothing, . . .	294	Ridiculous remembered with most pleasure, . . .	142
Remembrance of that which has been difficult, is pleasant, . . .	346	Right path, all wander from, . . .	119
Reminding kindnesses is reproach, . . .	31	Right and wrong confounded, . . .	5
Remorse felt, whenever man sins, . . .	178	Righteous rewarded by the gods, . . .	94
Repentance, he ends in, who attends to flatterers, . . .	283	Righteousness, learn, . . .	458
— never too late, . . .	361	Rivalry, effects of, . . .	205
Repetition, the self-same subjects in the self-same words, . . .	167	Roman citizen not to be injured with impunity, . . .	196
Reports, false, are too easily believed, . . .	257	Romans, lords of the universe, . . .	438
Reproaches, just, not easily borne, . . .	239	— description of, . . .	160, 391, 460
Reputation, growth of, . . .	79	— last of the, . . .	386
— loss of, . . .	189, 474	Rome, a venal city, . . .	343
Resentment in heavenly minds, . . .	436	Rose is often next to the nettle, . . .	273
— secret, cherished, . . .	436	Rude man contending for trifles, . . .	137
Resolution in conduct, . . .	79	Rustic waiting till the river passes, . . .	126
— masters everything, . . .	359		
Retaliation, . . .	394	S	
Retirement to be preferred, . . .	40, 347	Safe in the harbour, . . .	401, 402
— without study is death, . . .	373	Sagacity peculiar to man, . . .	332
		Satire, difficult not to write, . . .	157
		— indignation forces to write, . . .	158
		— subjects of, . . .	158

	PAGE		PAGE
Scenery, beautiful, described, . . .	437	Servants like their masters, . . .	425
Schemes, adventurous, at times disastrous in issue, . . .	202	Severity, if too frequently used, loses its effect, . . .	368
Schoolmasters cherish application and genius, . . .	333	— sometimes better than lenity, . . .	357
— render good service to their country, . . .	54	Shade of a great name, . . .	363
Scipio, saying of, . . .	50	Shades below, . . .	456, 457
Scoundrel not changed by wealth, . . .	106	Shame, false, conceals ulcered ills, . . .	135
Scribbling, itch of, . . .	166	— sometimes forbids what the law does not, . . .	354
Sculptor's thought superior to the material, . . .	239	Ship, . . .	269
Scylla into Charybdis, . . .	481	Shipwrecked a second time, he blames the sea foolishly, . . .	480
Sea, nothing but, all around, treacherous, . . .	269	Short time is a long time for the unprepared, . . .	18
Seasons in the golden age, . . .	237	Sibyl, description of, . . .	447
— description of, . . .	239, 252	Sick, we give advice to, when we are well, . . .	400
Second thoughts are best, . . .	20	Silence, a slight excellence, . . .	272
Secret to be kept carefully, . . .	137	— keep, if you expect silence, . . .	351
Seeing is believing, . . .	313	— never to be regretted, . . .	490
Seeming to be able is enough, . . .	427	— not less advantageous than eloquence, . . .	235
Seeming rather than being, . . .	32	Simpleton, . . .	233, 400
Self, a second, . . .	31	Simplicity, rare, in our age, . . .	270
Self-conceit of a poet, . . .	144	Sin, before innocence, . . .	363
— interest and integrity far separated, . . .	213	— besetting, . . .	122
— interest followed by all now-a-days, . . .	263	— first step from, . . .	349
— knowledge, how few attain to, . . .	280	Sinners without number, . . .	258
— shews how poor we are, . . .	280	Sisters, likeness of, to one another, . . .	239
— love, . . .	74	Skeleton closet of each man, . . .	224
— love and indiscretion, . . .	79	Slander, nothing travels so fast, . . .	10
— love universal, . . .	401	Slanderer of an absent friend, . . .	112
— punishment inflicted by our actions, . . .	212	Slavery, death to be preferred to, . . .	41
— reliant is the leader of others, . . .	140	— nothing more shameful, . . .	18
— respect, results of, . . .	370	— to sink from a throne into, is misery, . . .	352
Selfish man, description of, . . .	164	— worst of all evils, . . .	17
Senators of Rome, description of, . . .	375	Sleep attends the rural cot, . . .	246
Seneca and Nero contrasted, . . .	170	— description of, . . .	246
Sense, good, to be preferred to loquacious folly, . . .	58	— description of the abode of, . . .	380
Sensuality, sons of, live for the present hour, . . .	322		

	PAGE		PAGE
Sleep, portals of, . . .	469	Sow teaches Minerva, . . .	61
— the image of death, . . .	269	Speaking, public, good, is better than thinking accurately, . . .	47
Slight incidents impel men's minds to hope or fear, . . .	195	Spectre larger than life, . . .	446
Slothful not roused by glory or dangers, . . .	341	Speech distinguishes man from the other animals, . . .	336
Smatterers very nauseous, . . .	333	Spirit, man of, neither related nor cast down, . . .	204
Smell not well, whose smell is all perfume, . . .	228, 231	Spleen from seeing the unworthy, . . .	157
— puppies have one, pigs quite another, . . .	296	Spring, description of, . . .	425
Smooth speeches, the bad have, . . .	283	Star-gazing, . . .	55
Snake, secret, beware of, . . .	426	State, diseases in, . . .	321
Social good, . . .	110	State, great, cannot remain at rest, . . .	198
Society necessary for pleasure, . . .	31	Statesman acceptable to the divinity, . . .	34
Socrates first brought down philosophy from heaven, . . .	66	— resemble the divine powers, . . .	67
— sayings of, . . .	48, 66	Statues, public, memorials of glory and honour, . . .	319
Soft clay easily moulded, . . .	143	Steadiness, if a man wants, no good can be done for him, . . .	299
Softest hours, to choose, for asking a favour, . . .	450	Steel, the worn-out, . . .	123
Soldiery, debauched, . . .	393	Steps, not returning, terrified, . . .	125
Solitude, . . .	317	Stomach, hungry, despises not common food, . . .	116
Song, every man has his own, . . .	335	Storm, description of, . . .	443
Souls annihilated by death, . . .	28	— foreboding of, . . .	391
— are immortal, . . .	28	Story worth gold, . . .	319
— are they immortal? . . .	355	Stranger who has arrived, . . .	448
— escape from the body as from a prison, . . .	35	Striving against nature is going against the stream, . . .	374
— exist by consent of all nations, . . .	63	Style must be suited to the subject, . . .	148
— guide the body, . . .	36	Styx, description of, . . .	242
— heaven-born, as it were buried in the earth, . . .	26	Subjects suffer when kings dispute, . . .	126, 284
— heavenly and divine, . . .	64	Submit, you conquer, . . .	271
— imprisoned in the body, . . .	26, 64	Succeed, every one cannot, . . .	137
— mighty in a narrow body, . . .	436	Success makes some crimes honourable, . . .	344
— proof of immortality, . . .	13, 27	Successor suspected by the reigning prince, . . .	391
— transmigration of, . . .	207, 251	Sufferings, present, more than those of apprehension, . . .	188
Soundness of mind, prayer for, . . .	82		
Sounds, description of all kinds, . . .	211		
Sovereignty over a distant realm is insecure, . . .	345		

11

	PAGE		PAGE
Uncertainty of human events,	197	Vice, no bounds to,	154
Ungrateful man, nothing		— of others before our	365
more extravagant,	207	eyes,	329
— nothing worse,	1	Vicissitudes of man,	208, 320
— one, does an injury to		— he who endures, with	363
all the wretched,	476	equality is happy,	363
Unhappy things oftener		Victor, first charge of, is	
come to pass than things		the worst,	356
we wish,	208	Victory in civil war,	71
Uniformity in describing		Virgin, noble, description	
a character recommend-		of,	96, 468
ed,	146, 149	Virtue alone pursue,	130
— desirable,	147	Virtue alone is true nobility,	168
Union gives strength,	472	— blindly follows, led by	
Unknown, no desire for,	272	fate,	208
— everything, is magni-		— consists in action,	67
fied,	397	— gets esteem from over-	
— encreases men's fears,	197	coming difficulties,	375
Unprepared,	18	— he who dies in the	
Unyielding character, de-		cause of, dies to live,	293
scription of,	102	— highest, what,	364
Upright described,	33, 309	— its own reward,	263
Uprightness preferred by		— lies in a medium,	137
the gods to high birth,	277	— not to be taken from	
Urn contains the small re-		us,	34
mains of man,	249	— ought to attract to	
Usury voracious,	206	true glory,	35
		— planted with deep roots, 18	

V

Valour, everything com-	— path of,	124
prised in,	— path to heaven,	465
— suppressed perishes, .	— reward of, in the silent	
— profits our country	approbation of our breast,	317
more than eloquence, .	— seeks no other reward	
Vanity of human affairs, .	except praise,	8
Vanquished, to spare the,	— shines by its immortal	
is more than fame, . . .	light,	11
— misery of, in civil war,	— shines with stainless	
Variety of events, we pass	lustre,	93
through,	— teaches truth,	85
Venus, description of, . .	— to advance on the path	
Vice and virtue,	of,	124
— esteemed as virtue, . .	— to be put in practice, .	67
— has reached its zenith, .	— to be put before ty-	
is fed and gains ground, .	rants as a punishment, .	278
— in high places is con-	— when it is estimated, .	396
spicuous,	who embraces, if you	
	take away its rewards? .	173

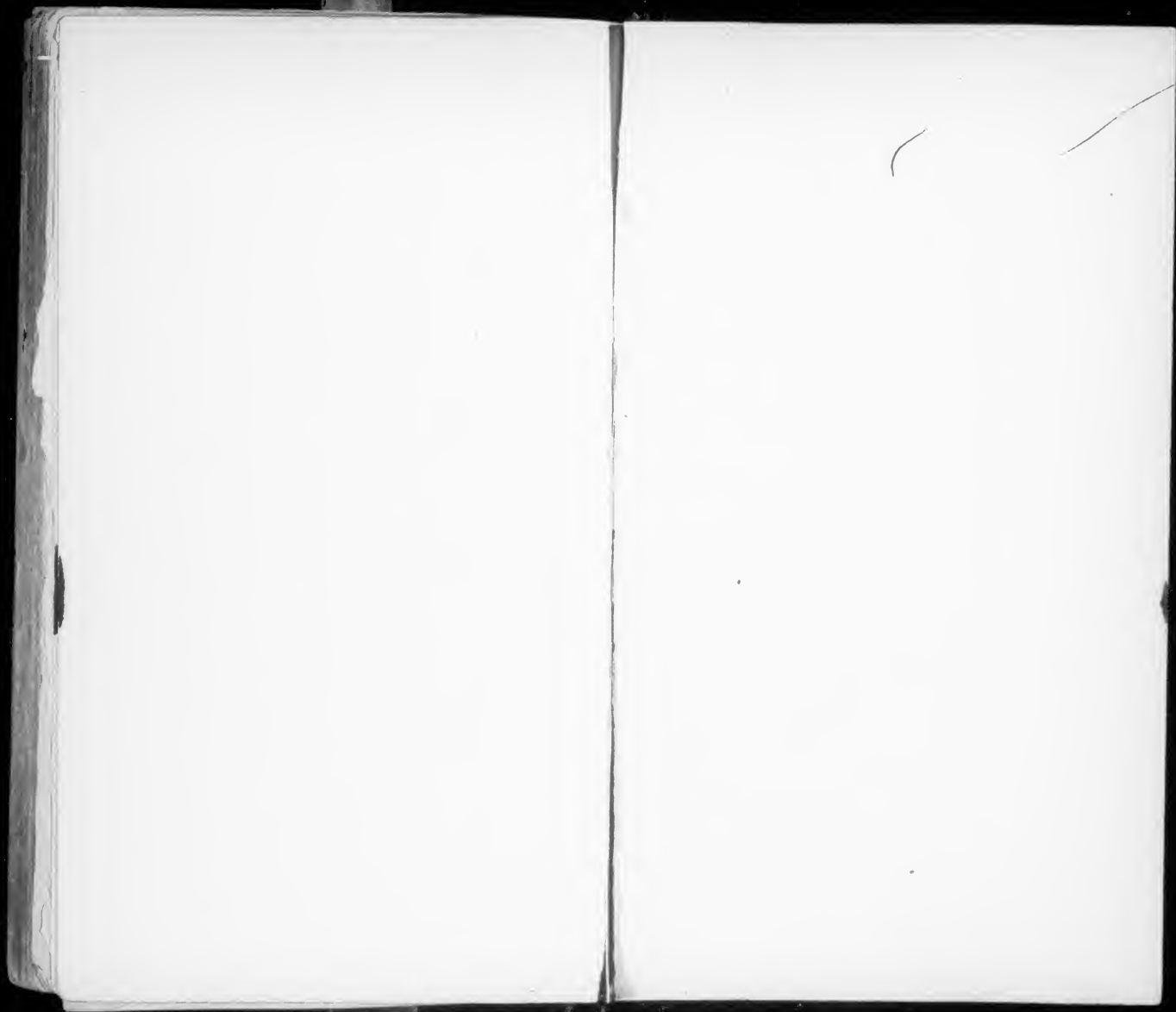
PAGE

	PAGE		PAGE
Virtuous are not suspi-		What we are ashamed of,	
cious,	74	we bear more easily than	
Vituperation has no settled		what we are vexed at, . . .	310
object,	13	What's yours is mine, . . .	301
Voice, power of, derived		What you do, do it with all	
from three sounds, . . .	60	your might,	22
Votes go by number, not		Where in the world are we? .	14
by weight,	319	Whirlwind, description of, .	46
Vulgar apt to believe vain		White and black days, . . .	119
things,	376	Wicked better not to be ac-	
— favour the worse party, .	204	cused than acquitted, . . .	200
— hatred of the,	92	— no one becomes sud-	
— more numbers,	126	denly,	159
— often err,	141	— the earth produces	
Vulgar say nothing in reality,		only,	185
though full of words, . . .	442	— vengeance overtakes, . .	93
— unheeded by heaven, . .	210	Wickedness devised is al-	
Vulture, to what, will this		ready done,	181
carcass fall?	231	— is its own punish-	
		ment,	478
		— none, proceeds on rea-	
		son,	196
		— of a few brings calam-	
		ity on all,	479
		— punishment of,	3
		Wife, barren, procures	
		friends,	164
		— rich and noble, de-	
		scription of,	164
		— praise of,	396
		Wild oats to be sown where	
		they will not spring, . . .	310
		Will, a mirror of a man's	
		genuine character, . . .	326
		— for the deed,	423
		— good, is worthy of	
		praise though the power	
		be wanting,	330
		— my, for a reason, . . .	165
		Willingly give what the law	
		claims,	411
		— to act, is to escape the	
		most cruel part of servi-	
		tude,	372
		Wine, advantages of, . . .	79
		— a tendency to enervate, .	3
		— gives respite to the	
		pain of the wretched, . .	419
		— imparts cheerfulness, .	422

	PAGE		PAGE
Wine makes the mind ready		Woman can never be rigged	
to be inflamed, . . .	269	out	303
— powerful to soothe our		— dowry of, a parent's	
griefs,	105	virtue,	97
— what does it not per-		— dowry of, honour, mo-	
form?	129	desty,	288
Wisdom belongs to old		— easily counterfeit words	
age,	22	and actions,	330
— consists in acknowledg-		— finds it easier to do an	
ing our ignorance, . . .	61	evil than virtuous deed, .	313
— learned from experi-		— fickleness of,	5
ence,	179	— full of opposition, . . .	404
— to be sought eagerly, .	126	— full of wiles,	299
— to know more than a		— gained by excess of	
man utters,	295	passion,	187
— true,	132	— how to assuage the	
— you are all over wis-		irritation of,	187
dom,	410	— knows no medium, . . .	472
Wise, description of the, .	16	— loves disputes,	165
— no one is sufficiently		— memory of, is good for	
by himself,	301	mischief,	301
— a word to the, is suffi-		— punishment of, small	
cient,	417	honour from,	446
— maker of their own		— sheds crocodile tears, .	166
fortune,	310	— takes long time to	
Wisest man, who,	16	dress,	406
Wish for what you can		— weak of soul,	414
get,	400	— when are her good	
Wishes, gratification of,		dispositions discovered? .	306
often produces disgust, .	188	— when she is not asham-	
— best, nothing without		ed,	200
best services,	310	Words, life of,	148
Wit spares not his friend, .	111	— sent forth are irre-	
— men of, transfer the		vocable,	138
glory of others to them-		— and nothing more, . . .	481
selves,	404	World, conflagration of, .	212
Woe to the vanquished, . .	191	— the temple of God, . . .	35
— of another alarms us, .		— opinion of the, not to	
112, 423		be regarded,	35
Wolf,	18	— opinion of the, not to	
Woman, a various and		be disregarded,	43
changeable thing,	404, 452	— of a woman,	200
— affected by the merest		Worn-out steed,	123
trifles,	191	Worthy of an empire, if he	
— a great wonder to find		had not reigned,	392
a dumb,	290	Wound, after being healed,	
— badges of distinction, .	200	the scar remains,	475
— best smell is to smell		— incurable, must be	
of nothing,	298	lopped off,	238

	PAGE		PAGE
Wounds, freshly inflicted,		Young, education of, . . .	99
shrink from the touch, .	261	Youth, departure of, . . .	121
— unless handled cannot		— description of,	150
be cured,	196	— flies quickly,	89, 170
Y		— is facile,	182
Years, advancing, carry off		— only blossoms to decay, .	171
everything,	143	— passions of,	96
Young men out of a band-		— sins of, ought to be	
box,	374	quickly finished,	169
		— tenacious of what it	
		imbibes,	333





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